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The Missionary survey









# THE MISSIONARY SURVEY

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MARCH, 1918

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# The Missionary Survey's Campaign for 50,000 Subscribers

## SECRETARIES OF LITERATURE

### Survey Week is March 10-16



**J**ACK says: SET A GOAL. *Determine* that you are going to have a SURVEY in every home of the Church. *When a woman's mind is made up* the work is half done.

"Make your plans in advance. Select some scheme of work best suited to your conditions and *push it*. Secure the cooperation of your pastor. Ask him to speak of the value of THE SURVEY and commend the approaching canvass from the pulpit on Sunday, March 10."

Four factors will count in putting Jack "over the top."

#### I. TEAM WORK.

Let the Society elect two leaders for rival teams, the Reds and the Blues. Each leader may plan her campaign as she thinks best, enlisting as many members as needed to complete the canvass

#### II. GROUP WORK.

Divide the Society into small groups of workers, with a chairman for each group and district the congregation, giving each group an exclusive field for work. Each chairman will keep in close touch with her workers, personally or by telephone, encouraging them and reporting progress of other groups.

#### III. CHILDREN AS WORKERS.

Children often make most successful canvassers. If many children are interested it is advisable to district the town for them, giving to each one territory adjacent to her home, in order that those already subscribing may not be solicited too frequently, and also that no non-subscriber may be overlooked.

#### IV. INDIVIDUAL WORKERS.

In this plan the Secretary of Literature should carefully check off the church roll all present subscribers of THE SURVEY (a list of these can be secured by mailing a postcard request to THE MISSIONARY SURVEY, Richmond, Va.), and divide the names of the remaining families (or non-subscribers) into lists of from eight to twelve names. She should then hand these lists to a sufficient number of active, earnest canvassers who agree to see personally every name on her list.

Whatever plan of work is adopted, the Secretary of Literature should keep in *daily touch* with the situation, encouraging the workers and seeing that none relax their vigilance. At least one meeting of all canvassers should be held during the week, preferably on Wednesday, although a daily meeting is a great help in the exchange of experiences, and the perfecting of plans for the coming days.

Reports of the progress of the competing workers may be made public from day to day in any convenient way, as by bulletins outside the church, items in the town paper, or announcements at the various meetings at the church.

Teams, groups or individual workers may be spurred to greater endeavor by being given the privilege of selecting the prizes earned by their department, as well as deciding to what individual or organization the prizes may be given.

When children are used as workers, the prize feature should be especially emphasized, and whatever plan of work you may adopt you will find that it is a splendid idea to have a finale of some sort at the end of the week, bringing the workers together, emphasizing the value of what they have accomplished

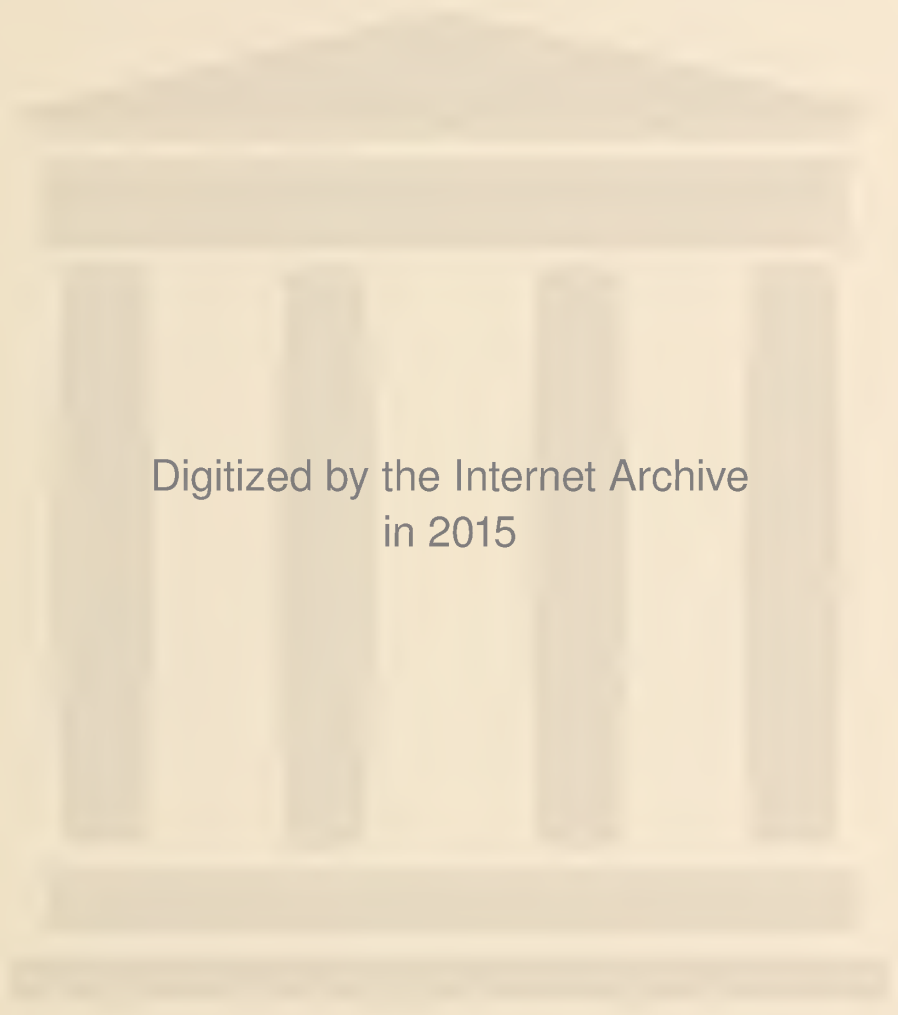
#### THE COST.

The cost of THE SURVEY for one year is fifty cents—one-third of what we all pay for the "Ladies' Home Journal" or the "Woman's Home Companion." *One car-fare a month* will more than pay for it. *Is there one family in your church which really cannot afford it?*

Realizing, therefore, in your own mind that you are *offering a rare bargain* and *conferring a favor* in securing a subscription to THE SURVEY, go bravely, confidently and cheerfully about the task of securing new subscribers.

*Do not rest content until you have a Survey in every family in the church.*





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# The \$3,000,000 Campaign for Benevolences

## What is Proposed to be Accomplished by It?

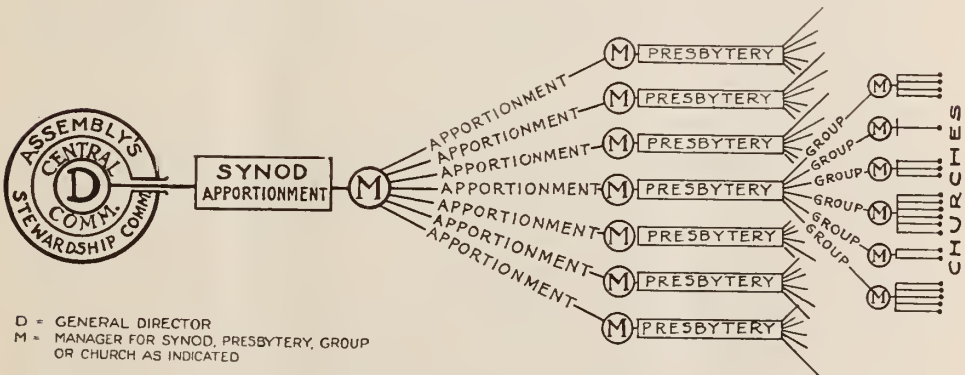
(1) To intensify the growing spirit of Stewardship of Life and Substance.

(2) To arouse the whole church to a better performance of its benevolent work. To raise in pledges for 1918-1919, \$3,000,000.

Through conferences, Church paper advertising, study classes and the distribution of the best literature, to bring our people to recognize the world-wide responsibilities and opportunities of the Church at this time.

(3) To hold throughout the Church in March, three simultaneous meetings bearing directly upon the objects of this campaign, using the regular morning church service hour on the first, second and third Sundays of March, to be followed by an Every Member Canvass on the third Sunday or Monday. To do this will require the drafting of at least 1,900 laymen to conduct services in what would otherwise be vacant pulpits. Specially prepared and printed programs will be supplied for these services, so that no layman shall be without ample aid in the way of subject material and order of service, should he desire it. The programs will be designed for use by all, as to the general outline.

The campaign, inaugurated by the Assembly's Stewardship Committee, and its execution committed to a Central Committee of six with a General Director, has been well organized throughout the Assembly, each Synod being led by a "Manager of Synod," followed by "Managers of Presbyteries," "Managers of Groups of Churches," and finally by "Managers of Congregations." Ask somebody now who your Congregational Manager is for this Campaign. He should have been appointed by this time. He it is who will conduct your Every Member Canvass. Do not let your church lose the Blessing which is coming with this great enterprise.



The Organization of a Synod.

## A Personal Note to Survey Readers.

Dear Friends:—

Some of you know that for the first three months of this calendar year your Managing Editor's whole time is being devoted to the conduct of the \$3,000,000 Campaign for Benevolences. The Publication Committee released him temporarily from both the Missionary Survey and Onward for that purpose. He turns to you now on this page to make a personal request—to ask a great favor. And yet, that is not the strength of the appeal, confident as he is of your good will. The strength of the appeal is that it is asking something of you for the Lord Jesus, who shed his precious blood for us—asking a simple thing, and that which every one of you can do.

The favor is this: that you will earnestly pray during the first nineteen days of March for the success of this Campaign. Pray every day. Perhaps some of you will be willing to pray several times a day. Pray for **great** success. You have a right to large returns for prayer investment; do not make the mistake of limiting God's power.

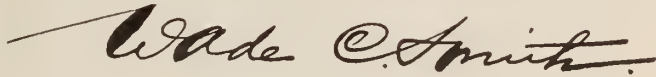
These nineteen days are full of possibilities. The simultaneous Stewardship services in all the churches come in this period. Let your most earnest prayers focus upon the third Sunday, March 17th, and the Monday and Tuesday following. They are the days of the universal Every Member Canvass, when our people all over the Church will be called upon for their pledges to Benevolences for the coming year. It will take prayer—much prayer—to make them see clearly their duty and bravely do it. "This kind can come forth by nothing but by prayer and fasting," said our Lord at the foot of the mount. That is where He met "Oyolf," you know—see page 134.

May I let you into a little piece of inside history? This campaign, so far, has been sustained by prayer. Nothing but prayer could ever have surmounted the insuperable difficulties which presented themselves from the very beginning and which have continued up to this good day. There is what is known as an "AGLA CIRCLE." It started with the Central Committee, consisting of Mr. Spillman, Dr. Sweets, Mr. Walkup, Mr. Rowland, Dr. McMillan and the writer. "Every day at noon," has been the rule, to pray for the **great** success of this enterprise and for each other's guidance in the special work assigned. Then the "circle" widened to the Synod Managers and to many others.

And the reason I have told you that is: I want you to join the "Aglia Circle"—you 25,000 or more Survey readers. I wish I might have asked you before; but even now, let us lock hands and hearts in this matter and wrestle with God for the victory and the blessing! Let us put a mighty volume of prayer behind this great and worthy effort—the greatest in the history of our Church—and literally pray it through to success. If the promises of God can be taken in good faith, we can do it.

Every day of these first nineteen days of March, remember: at the noon hour—when you hear the whistles blow, or the clock strike 12—Pray. If only for an instant, Pray. Ask Him to pour us out a blessing such as there shall not be room enough to receive it. Ask Him to open the hearts and the willingness of the people in this the day of His power. Ask Him for \$3,000,000 for next year—and more! May it be over-subscribed! Liberty Bonds, Red Cross, Y. M. C. A. were over-suscribed; the people gave more in each case than they were asked for; why not this? Shall the Lord Christ plead and be turned away only half answered? A. G. L. A. Ask God—Listen—Act.

Faithfully,



*General Director \$3,000,000 Campaign.*

P. S.—Would it not be wonderfully strengthening and encouraging if in response to this appeal there should come in to Campaign Headquarters, Box 1176, Richmond, Va., thousands of postcards simply saying: "I am trying to do what you ask—A. G. L. A." This may prove to be one of the remarkable developments of the Campaign—a church-wide ministry of intercession. Thousands will pray; how many will add a peculiar value to the investment by telling the leaders they are doing so?

#### MEDITATION.

It seems that God is using this World War to show us to ourselves; to show us how we can make sacrifice in large terms for a cause we believe to be worthy: sacrifice of our business; sacrifice of our thought and time; sacrifice of our money; sacrifice of our sons and daughters; sacrifice of ourselves; greater sacrifices—in larger number and larger values than we ever dreamed we could.

And all for what?

For that which—worthy as it is—can be measured mainly in the terms of TIME.

This Campaign to secure from our people pledges to the amount of \$3,000,000 for Benevolences for the year beginning April 1st, 1918, through an Every Member Canvass in March, challenges our sacrifice for a Cause which cannot be measured in the terms of "Time" but only in the terms of ETERNITY!

The issues of Time are worthy, but the issues of Eternity are supreme! Ask God—Listen—Act!

From "OVER THE TOP."

(The official organ of the \$3,000,000 Campaign, issued from Richmond Headquarters, each week.)

## “OYOLF”

### This Page Should be Read Only by Doubters and Timorous Ones.

“It is too large a sum; our Church can never raise it.”

“The many campaigns for money during the past year have depleted our pocketbooks and we have barely enough to live on.”

“It is a time of War and while we are cutting down other expenses, we should cut down the Lord’s work, too.”

“It all sounds very well, but how are you going to do it?”

“It is no small matter to increase one’s pledges to the Church work when prices of everything have doubled.”

“Missionaries are used to skimping; why can’t they skimp harder until the war is over? It will be all the greater glory for them.”

“It is no use to go out and ask people to give MORE when they are already responding to more appeals than ever before.”

“Three Million Dollars is a lot of money!”

“Where is it to come from?”

“Is it possible for me to give 50 per cent. more to Benevolences than I gave last year?”

“Would the Lord bless me in pledging to give 50 per cent. more?”

“Suppose I do not give my utmost and the Campaign fails—would I feel uncomfortable?”

“Suppose I accept this as a challenge and a test of my faith and I respond to the very best of my ability—how will I feel then in event of the Campaign’s success or its failure?”

“Is the Lord able to sustain me in making a sacrifice for Him **when the country is at WAR?**”

“Hadn’t I better sit tight until this storm blows over? Surely the Lord, Himself, never saw a War like this.”

Who is saying all that? Nobody but Oyolf. Do you know Oyolf? No, he is not a Swede nor a Russian—not necessarily. He is a plain American. He has been known to break into as strong an institution as the Southern Presbyterian Church. Our Lord met him in Palestine and rebuked him: **O Ye Of Little Faith!**

# Three Millions for Benevolences!

## CAN WE?

The things which make the world move on  
 Are things which "can't be done,"  
 Remembered are the folks who wrought  
 The tasks that weak men shun.  
 When Noah sought to build the ark  
 To sail a flooded earth,  
 Smart men asked: "Why, where's your water?"  
 And shook their sides with mirth.  
 Slight hope there seemed in a fight to break  
 The bond of a tyrant king;  
 Yet Washington undaunted stood,  
 And did the "can't do" thing.  
 The deeds that move the good world on  
 Are SOMEHOW to be done;  
 By men whose faith exceeds their knowing.  
 The vict'ries great are won.  
 In small things, too, the rule applies,  
 For littles make the big;  
 And people worth the room they take  
 Don't whine, but up and dig.  
 Those folks who start the wheels of good—  
 Not idly standing by—  
 Are those whose sturdy faith declares,  
 "It SHOULD be done!"—and TRY.  
 Many a Christian's under par  
 Who'd count the full per cent.  
 By going to work—ashamed to shirk  
 Or sulk within his tent.

✧ ✧ ✧

Oh, let's be up and at the foe  
 And DO old "Can't be done!"  
 Let trifles drop, and "Over The Top!"  
 For thus the prize is won.

--Adapted.

This is not simply a drive for \$3,000,000 for one year's needs, but a three months' campaign of education, out of which the Church should emerge with not only the amount fully subscribed, but also with a program of scriptural giving and ideals of stewardship embraced, which will promote the permanent and steady growth of God's kingdom committed to our hands.

# Does the Church Need \$3,000,000 For the Year 1918-19?

## One Big Answer Which Carries Its Own Conviction.

At the meeting of THE ASSEMBLY'S PERMANENT COMMITTEE ON SYSTEMATIC BENEFICENCE in Richmond, Va., January 23rd, the Campaign For \$3,000,000 For Benevolences was carefully reviewed. The Assembly's Stewardship Committee, by invitation, went before that body with a complete account of the PLAN and its progress up to date and stated its claim upon the Church for support upon the following grounds:

WHEREAS, The Assembly's Stewardship Committee has launched a special campaign for securing pledges for Benevolences amounting to \$3,000,000 for the year 1918-1919, and

WHEREAS, The unprecedented conditions incident to the war facing the Assembly's benevolent work—large deficits in the case of some and inadequate funds for meeting the unusual opportunity of the present with others—make it imperative that extraordinary effort be made to enlist a greatly increased financial support from our people, and

WHEREAS, The Plan of Campaign and the methods adopted to put it through are not only sound and wise and calculated in every way to promote a high order of Christian Stewardship, but are also in entire harmony with the spirit and letter of the General Assembly's appeals to the Church, the amounts comprising the goal of \$3,000,000 being no more than the expressed and approved needs of the various Benevolent agencies of our Church, and

WHEREAS, The plan of organization arranged by this Committee includes an educational propaganda through the church papers, the pulpit and group conferences, the holding of simultaneous services in March through-out the Church on the general theme of Christian Stewardship, to be followed by a thoroughgoing Every Member Canvass, the enlistment of hundreds of laymen and a program saturated with prayer,

IT IS THE judgment of the Committee that universal participation by the Church in this splendid program will mark one of the greatest advances for God's Kingdom our Church has ever made.



UPON WHICH, AFTER A CAREFUL EXAMINATION OF THE PLAN OF CAMPAIGN, THE ASSEMBLY'S PERMANENT COMMITTEE OF SYSTEMATIC BENEFICENCE PASSED THE FOLLOWING RESOLUTION:

"In view of the urgent financial needs of all the Executive Committees of our Church, so largely increased by war conditions, and in view of the \$3,000,000 Campaign inaugurated by The Assembly's Stewardship Committee to meet these needs and secure gifts in some measure adequate to carrying on the Master's work:

"BE IT RESOLVED by the Assembly's Permanent Committee of Systematic Beneficence, in its meeting at Richmond, Va., January 23rd, 1918, that it unhesitatingly puts itself on record as fully approving this Campaign:

"AND WE HEREBY BESPEAK for it not only the financial backing and hearty co-operation of the Assembly's Four Executive Committees, the Synodical and Presbyterial agencies and the Schools and Colleges receiving benefit therefrom, but also the whole-hearted support of the entire Church and the liberal response of every member.

"THE ASSEMBLY'S PERMANENT COMMITTEE OF SYSTEMATIC BENEFICENCE.

"A. A. Little, Secretary.

John S. Foster, Chairman."

#### CAMPAIGN MANAGERS FOR THE SYNODS.

Says "Over the Top," the official weekly publication of the \$3,000,000 campaign: "It is difficult to tell just who has the more important job—Manager of Synod or Manager of Presbytery—they are both so tremendously important. Geographically, the Synod man has the biggest task; but the Presbytery Manager actually touches more men and is one step closer to the vital spot, the individual contributor. In the selection of Synod Managers, the committees have had to use the utmost care, the aim being to pick out men of not only entire consecration, but with executive ability and everlastingly-at-it and never-give-up purpose. The twenty men chosen as Managers of Synods measure up to these specifications—and more."

The names of these Managers are as follows:

Alabama—Russell C. Booth, assisted by David Park.  
 Appalachia—T. S. McCallie, assisted by Lynn R. Walker.  
 Arkansas—A. H. Whitmarsh, assisted by Hugh Robertson.  
 Florida—Chris Matheson.  
 Georgia—Marion McH. Hull, assisted by J. B. Ficklin.  
 Kentucky—W. H. Hopper.  
 Louisiana—Wm. T. Hardie, assisted by George Summey.  
 Mississippi—W. H. Fraser.  
 Missouri—R. S. Boyd.  
 North Carolina—O. G. Jones.  
 Oklahoma—Wade H. Boggs.  
 South Carolina—E. E. Gillespie.  
 Tennessee—E. D. McDougall.  
 Texas—W. Fred Galbraith.  
 Virginia—Owsley Sanders.  
 West Virginia—J. M. Payne.

For these: Ask God—Listen—Act!

## WHAT ANSWER WILL THE SOUTHERN PRESBYTERIAN CHURCH MAKE TO THE CALL OF THE KINGDOM?

The Answer of Joshua and Caleb or that of Israel?

Minutes of the General Assembly. Page 67.

"We recommend that the General Assembly engage now, led by the moderator, in prayer that our people may be able and willing to give the \$1,925,000.00 named as needful for the benevolent causes (of the Assembly) and that the pastors be urged to lead their people in definite prayer for the amount mentioned throughout the year."

Gave. 1916-1917.	For Beneficence.	Needed. 1918-1919.
\$ 570,856 .....	Foreign Missions .....	\$1,000,000
193,363 .....	Assembly's Home Missions .....	550,000
268,313 .....	Chr. Ed. and Min. Relief .....	280,000
41,781 .....	S. S. Extension and Pub. ....	75,000
12,444 .....	Bible Cause .....	20,000
\$1,086,757	Total Assembly Causes .....	\$1,925,000
Add to above the local home beneficences.		
\$ 109,220 .....	Synod's Home Mission .....	\$ 125,000
200,420 .....	Presby. Home Mission .....	210,000
130,656 .....	Cong. Home Mission .....	150,000
249,335 .....	Schools and Colleges .....	300,000
131,343 .....	Orphan Homes .....	150,000
176,852 .....	Misc. Beneficences .....	140,000
\$1,006,826	Total Synod, Pres. and Cong. Causes .....	\$1,075,000
\$2,093,583	Total All Causes .....	\$3,000,000

You will note the Campaign is for the purpose of securing an average increase of about 50 per cent. in the Church's gifts. This is no more than a reasonable offering for our Church to make annually. It may look large, but only when compared to the former inadequate gifts which could only support the work on a lame and halting schedule.

# Then What Shall We Do With the \$3,000,000 Campaign---We Rank and File?

## THIS:

In its last analysis, the Success of it Depends upon You, Rank and File.

ORGANIZATION of the Campaign may be very complete; it may be quite faultless; yet, if the Every Member Canvass is not thorough and whole-heartedly met on the part of the Membership, the Campaign will be a Failure! That is an awful word to read and a worse one to write; let's do not have to write it nor read it next month. But it is up to you, Rank and File.

## BE AT HOME

On the day your Every Member Canvass is taken, be at home if it is a Sunday afternoon. The time will be announced from the pulpit. If it is taken on a day other than Sunday, be at home or at your place of business. But in both or either cases, be prepared to make your Pledge for next year's Benevolent gifts when the Canvassers of your church call upon you.

## WITH A SMILE

Meet the canvassers. Give them a fifty per cent. increase in your subscription above last year, if possible. Many—O, so many—of you can give a hundred per cent. more—200 per cent., 300 per cent., 500 per cent. Speed the canvassers on their way rejoicing. Remember, theirs is the harder task—and folks **have been known** to make them very uncomfortable. They are not asking pledges for themselves—it is for the Lord.

## A STEWARDSHIP COVENANT.

In loving loyalty to my Lord and in partnership with Him in extending His Kingdom, I hereby agree:

- (1) To note for my own guidance what I have given for religious and charitable purposes the past year, as compared with my net income—i. e., the amount remaining after deducting from my gross income the cost of producing it.
- (2) To set apart henceforth for such purposes (— per cent.) a definite proportion of my net income.
- (3) To endeavor by personal influence, as well as example, to enlist others—especially in my own church—to do likewise.

## Central Committee.

JAS. B. SPILLMAN, Chairman.

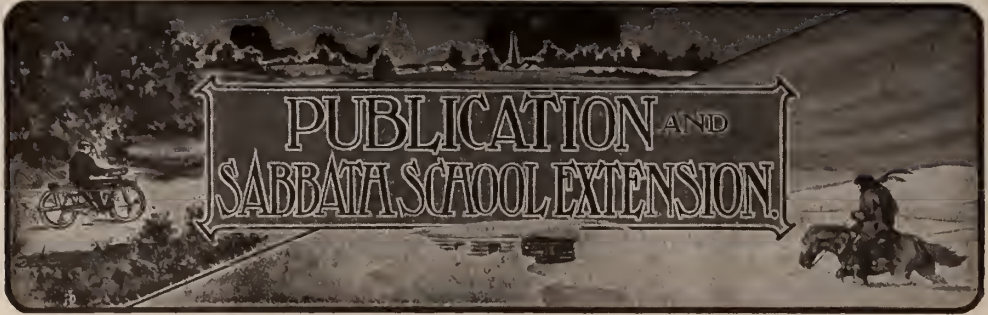
REV. HENRY H. SWEETS, D. D.

REV. HOMER McMILLAN, D. D.

REV. R. L. WALKUP.

CHAS. A. ROWLAND.

WADE C. SMITH, General Director.  
Richmond, Va.



Branch Department at  
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,  
6-8 North Sixth Street, RICHMOND, VA

## ONE OF THE THOUSANDS.

REV. GILBERT GLASS, D. D.

**H**ERE is one of the thousands who are asking for a better chance to know and follow the way of Life—to grow and serve! Read what Mr. J. S. Robinson, Sunday-school missionary, says about the openings now ready for the Church's entrance into a rich field of service.

What will your church do? What will you do this month for boys like Archie?

They do not ask favors particularly—only a fair chance. Thousands of others as promising as Archie haven't such a chance as he had, as described by Mr. Robinson.

## ARCHIE'S OPPORTUNITY.

J. S. ROBINSON.

**S**HACKELTON is an iron mining town in Chattooga County, Ga., and Archie McKissick is a son of one of the miners. During our meeting there in September he was nearly always present at the services, and manifested a deep interest in all that was done. In a small, one-class Sunday-school, conducted intermittently during the last few years by Miss Cordelia Wessner, of Bethel church, the lad has been one of the most interested ones, and always shows a willingness to do anything that is asked of him. He is a type of a class of mining children that are anxious to improve their condition and learn more about the life worth while



Archie McKissick.

Since the war began the price of iron has soared, and the operations at Shackelton have been, and will be, enlarged. At present there is no school-house, church or public building of any kind, but the management is planning a house, to be built perhaps next spring, that will be a combination lodge hall and Sunday-school room.

Two other mining towns within three miles of Shackelton have come into existence this year, and neither of them have public school or Sunday-school, nor the facilities for them.

Bethel church is perhaps more responsible for taking the gospel to these people than anybody else, and a few of her people have begun to wake up to that fact.

# "SOMEWHERE IN AMERICA"



Here they are. Waiting on you!

**Paths and byways** run over the mountains, through the woods, and across the open spaces "out yonder"—far from the comfort of your home and the privilege of your church.

**Those footpaths and rocky trails** lead to people—neighbor and kin to you—just so far removed as some whom you hold and cherish in neighbor-love. They have their children about them—fine young folks with bright eyes and eager hearts.

**What is in store for them?** What will the years bring them? What fate awaits them? Just now they do not know God—are ignorant of the Bible—have not been taught the good news of the Saviour. Therefore you are debtor to them, and the Master is saying, "Go ye, therefore, and teach."

**There are the paths waiting for your feet!** Are you going? Looking out from the mountain coves and peering from the garish windows of destitution are the wistful eyes of those who "would see Jesus." Timid fingers—children's fingers—pleading for the pittance that will give them their chance—are tugging at the easy money you may spend so lightly, if you could only feel them!

**You cannot go?** Other duties hold you? Then you may send! The Sunday-school Missionary will go for you, and will make his way with good news and helpfulness to the waiting folks out of your reach. "He cannot go except he be sent." Your gift will be invested in a messenger by the Publication Committee, so that you will go with your gift along the paths to the waiting ones, "somewhere in America," and they will have their chance for the first time to really know the Saviour of men.

**But you must bring your gift quickly to the altar.** MARCH is the month for church offerings to Sunday-school Missions, and it is the last month in the church year. What you do must be done quickly.

Make a good gift and send the offering of your church to

R. E. MAGILL, Treasurer

Box 1176,

Richmond, Va.

## NEWS FROM THE FRONT.

W. R. NEILL.

I STARTED work at one place in North Carolina a little over a year ago, without any kind of a house for the Sunday-school to meet in, with no one to help me, and but few who were interested at all. Last summer we built a tabernacle, started regular preaching, held a meeting with eighteen professions, organized a church the 8th of this month, have a Workers'



Some members of a Mountain Sunday-school.

Conference, will organize a Ladies' Auxiliary the first of March, and will organize two classes right away and put in a cradle roll. Last Sunday we had more people than we could accommodate. Everybody talks of how the community has changed for good, and are coming together to build a church.

One of the individuals I like to think of is a man, fifty-three years old. He is the father of nine children. He has gone to church very little in the past twenty years. He did not get interested at first, but some of the family did, but when we built the tabernacle and started regular work he came out, and when I told him that I was glad to see him out he said there was nothing left for him to do but come. He has been coming out regularly, and last week when the church was organized he made a profession of his faith in Christ and joined the church. His son is the elder, and his wife says she is going to join the church soon.

In another community a young man got interested. He is the oldest son of a large family, in which there was not a Christian. He was soon made secretary of the Sunday-school and in a year he had joined the church and was superintending the Sunday-school. He is now an officer in the church.

I am starting work in a community now where the need is very great. They have a three-teacher school with about one hundred and fifty enrollment. It is five miles to the nearest Sunday-school. There are very few Christians in the community, and no one to superintend or teach a Sunday-school.

## WORK IN OLD VIRGINIA.

REV. HUGH H. HUDSON.

WEST Hanover Presbytery (Virginia) is bounded on the west almost entirely by the Blue Ridge Mountains. It is not known exactly how long the Presbyterian Church has been in this territory, but for at least one hundred and eighty years. Yet, after all of this lapse of time, there is not a single Presbyterian church in the mountains proper.

A little more than a year ago, one of the ministers of the Presbytery began preaching in one of these neglected sections in Nelson County, followed within a short time by the co-operative efforts of the Superintendent of Home Missions and Sunday-school Work. It was found that there had been no regular preaching services since the summers of 1908-09, and no Sunday-school, with the exception of these two summers, for at

least fifteen years. The people lived so far back from the railroad that they could not even hear the sound of a train.

When the minister went to preach there, he found that there were some people in a near-by community who did not wish him to preach to these people in the old log church that he was conducting services in. This feeling, though not general, manifested itself in several ways. They broke several of the window-panes. Another time two panels of the front door were knocked out. On another occasion the pulpit Bible was found torn in the middle, and lying on the front steps of the old church building.

The minister, however, weighed about two hundred and fifty pounds, and none of these things "feazed" him. In simple jus-



The home and family of a moonshiner.

tice to the community, also, it should be said that this feeling was confined to a very small number of people.

What could be done to bring to this community the privileges of the gospel? This was the question which kept revolving itself in the mind of the Presbytery's Superintendent of Home Missions and Sunday-school Work. One day, while having a twenty-minute wait for a train, he went to see a man, who he had been told, was a Presbyterian. During those few minutes, this man, now in business, said that for a long time he had wanted to do some Home Mission work. He furthermore stated that a certain man had agreed to provide him two years' support, should he take up such work.

To make a long story short, that layman and his gifted wife, Mr. and Mrs. E. L. Dupuy, together with their little son, arrived on the ground about the middle of last June. The Presbytery, weak as it was, and laden with heavy Home Mission obligations that had been previously assumed, said that it would try to build a church and cottage. The Presbyterial was appealed to, and responded very generously, and the people likewise. Both buildings are of stone, an abundance of which was close at hand. The cottage is practically finished, though the church is not completed, owing to lack of funds.

Thus far there have been some eighteen professions of faith, fifteen uniting with the Presbyterian Church. The Sunday-school

that has been organized is doing splendid work. The people attend well, and the indications are that in years to come there will be a great work done for



Notice the faces of these people, how bright and full of promise, but they can neither read nor write.

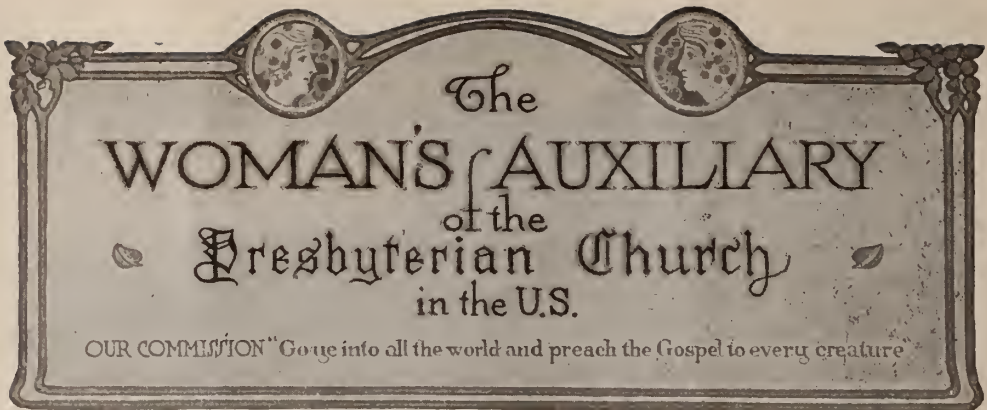
the Master. A railroad has been built within about seven miles of this point during the last few months, for the development of vast tracts of timber, thus enhancing the opportunity for development in the whole section.

This work is but the beginning of what we hope to be a large effort in behalf of our long neglected mountain people in this part of Virginia.

In 1911 West Hanover Presbytery reported twenty-nine Sunday-schools, with an enrollment of 1,596. In 1916 there were forty-nine schools reported, with an enrollment of 2,934.



This interesting looking Sunday-school class is eager to learn.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS,  
ATLANTA, GA.

*"That in all things He might have the Pre-eminence."*

## MARCHING ORDERS FOR MARCH.

For the society that desires to keep step with the Auxiliary Army.

1. Plan to make "Survey Week," March 10-16, a church-wide drive. Take the church enrollment, not the Auxiliary membership, for your canvassing list, and give every family in the congregation a chance to subscribe to this monthly bulletin from the firing line.

2. See that the annual business meeting does not drag. Begin promptly. Dispatch business expeditiously, but with due regard for parliamentary procedure. Have every officer and secretary give comprehensive but concise reports for the year.

3. Make a budget for next year and begin at once working toward the goal set. Base your budget, not on past records, but on future possibilities.

4. Elect a delegate or delegates to the spring Presbyterial. It is important to elect a good absorber, but it is more important to elect a good perspirer. (Some delegates are mere sponges; when they have made their report they are wrung dry. Others are like steam engines, converting the streams of inspiration into power that drives the whole Society into new roadways of service.)

5. Plan a membership drive. There is nothing that stimulates a Society like an enthusiastic and representative attendance.

6. If not already supplied, do not let March pass without placing an order for the Auxiliary Year Books.

7. Remember the Auxiliary year closes March 31. (Some societies think that if they get their reports in by the time the Presbyterial meets, or even in May or June before the Presbyterial minutes are printed, that these reports are in on time. April reports belong to next year's records.)

8. To the newly elected officers: Remember the times are serious. Marshal every available force and convert every possible energy into service in the great world war that must be won in the name of him who has commanded, "Go ye into *all* the world and preach the gospel to every creature.

Enlist every woman in active service. There is no age limit in the Army of the Cross. Assign each to the department for which she is best fitted. There is the recruiting service for increasing membership and maintaining attendance. There is the quartermaster department for furnishing maps, missionary magazines, leaflets and Bible helps. There is the training camp of mission study and prayer, and there is the battle line of personal service and testimony in every place where Satan's hosts are encamped.

GRACE KIRKPATRICK RAMSAY



## OUR WHIRLWIND MEMBERSHIP CAMPAIGN.

WE had been feeling for some time that the Woman's Auxiliary in our church was not reaching all the women it should, and we had been trying to increase our membership by the usual methods. At almost every meeting some new name was added to the roll, but there are always losses by removal, or for some other reason, so our membership had remained about the same for a year or two. Finally, in October we decided to have a whirlwind membership campaign with its object and slogan, "Every woman in our church a member of the Woman's Auxiliary."

A special meeting was called and the situation discussed. It developed that our church had between ninety and a hundred women in its membership, while only forty-eight were members of the Auxiliary. Then the plan of campaign was outlined and volunteers called for who would give one day, or the greater part of it, to the campaign. Fifteen women responded. These were divided into five teams of three persons each—a captain and two members. The day was set and all plans were worked out very carefully beforehand with much thought and prayer. We obtained from our pastor a list of all the women who were members or who attended our church. This list was divided into five according to neighborhoods, with the effort to give each team, as nearly as possible, the same number of homes to visit. Four of the teams were assigned four different residence sections, and the fifth the down town district, where the business women were engaged in the different stores and offices. At ten o'clock on the day appointed the

workers met at the church for prayer and a few final instructions. The different teams were given badges of different colored ribbons and the five lists were handed to the five captains. Then all set out to call at the homes and invite the women to join, explaining our organization and our objects, and telling what we had done in the past and what we hope to do in the future. At four o'clock the workers came back to the church. A blackboard had been arranged for the reports with the color of each team as its name, and spaces for the number of visits paid and the number of new members obtained by each. The total figures were: Fifty-one visits paid and thirty-two new members. Great was the rejoicing as we felt that the results had been beyond our expectations, and all joined in a prayer of thanksgiving and the Doxology. Coffee and sandwiches were served and experiences interchanged.

Adding the thirty-two new members to our forty-eight old ones, we have now a membership of eighty, and we are hoping to add the few others who did not join during the campaign, so that we may reach our goal of every woman in the church a member of the Auxiliary. We realize of course that just adding names to a list and even collecting dues is not all that membership in the Auxiliary means, and we are happy to realize that most of the new members seem eager to take hold and the old ones renewed and inspired with fresh enthusiasm and eagerness to work for him whose we are and whom we serve.

ELIZABETH LACY CHAMBERS HOLT.

Burlington, N. C.

## THE ETERNAL SECRET.

BY revelation the secret was made known to me . . . which in other generations was not made known to the sons of men . . . that the heathen are heirs, and participators, and shareholders, of the promise of Christ Jesus through the gospel; of which I became a minister by

the free gift of God, entrusted to me with His powerful energy. To me, the very least of all the holy, this gift was entrusted—to be proclaiming to the heathen the good news of the immeasurable wealth of Christ. —Farrar Fenton's Translation of Ephesians 3:3-8.

"We are indebted to Mrs. W. B. Ramsay, president of the Synodical Auxiliary of North Carolina, for especial and valuable assistance in preparing this number of THE SURVEY.  
Mrs. W. C. WINSBOROUGH."

## HOW TO PUT A COUNTRY CHURCH ON JACK'S HONOR ROLL.

By MRS. E. D. BROWN.

Said the Editor, "Tell me, please, there's a good soul,  
How your old country church got on Jack's Honor Roll."  
Well, first we wrote down a neat, accurate list  
Of each home in our church so that none might be missed.  
We arranged all the names by their neighborhoods, too,  
And next we discussed how to put the thing through.  
We talk till the President says her head whirls,  
Then the Young People's leader cries, "Just try my girls!  
They'll be brimful of interest, glad to be used,  
And they'll ask for subscriptions and not be refused."

When a meeting was called the girls gathered together  
And were told to go out in the wind and the weather  
And SURVEY subscriptions on all sides to gather,  
One for every five members—or more if they'd rather.  
Said the leader, "Don't mind if you wear out a shoe,  
See each one on your list, for a 'phone call won't do."  
They were told how to talk to folks so as to win.

(N. B.—Don't make any girl try her own kin!)  
Then they had a brief prayer that this work ere 'twas through,  
Might do good to the church and the canvassers, too.  
Next we talked to our pastor, and he—the good man—  
Explained from the pulpit our Honor Roll plan,  
And read out the names of our canvassing tribe,  
So that folks understood they'd be asked to subscribe.  
Now these girls went to work, and 'twas good, hard work, too,  
But they mixed it with giggles, as all girls should do,  
And their work with success was undoubtedly crowned.  
When the lists were checked up, to our joy it was found  
We had several names more than one-fifth of our whole,  
And so were quite sure of a place on Jack's Roll.  
Our secret's in one word and easy to guess—  
Gumption,  
Interest,  
Real work,  
Laughter,  
Success.  
*Thyatira, China Grove, N. C.*

Churches which have mounted to "Jack's" Honor Roll since last month are

Lovington, New Mexico.

Lamar Heights Presbyterian Church, Memphis, Tenn

Pollocksville, N. C.

Jacksonville, N. C.

Valley Creek Church, Ala.

# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 158, NASHVILLE, TENN.

## MONTHLY TOPIC---MEXICO.

### ARE MEXICANS WORTH WHILE?

THE average Mexican peasant is a person without ambition, initiative or energy. The condition of poverty, ignorance and superstition in which we find him is the result of the *peonage* system under which he has lived for so long, and is not the sign of an unchangeably worthless character. Give him a chance of bettering his condition and the ambition to better it, resulting in an immediate access of energy and enterprise will appear.

Sorry as his record in history may be, it is not without some things to his credit. He threw off the Spanish yoke a hundred years ago without any outside aid. He dealt with Maximilian fifty years ago in a fashion that has permanently discouraged any other scion of European royalty out of a job from seeking employment in Mexico.

Occasional heroes, patriots and statesmen have arisen from the native Aztec people, showing that this people is not essentially devoid of capability and strength of character. One of the greatest men of modern times was Benito Juarez, a former president of the Mexican Republic, who was a full-blooded Aztec. There were some conspicuous deficiencies in the character of Porfirio Diaz on its moral side, but he was anything but a weak man in respect of intellect and force of character.

What Mexico needs to insure her the great future as one of the sisterhood of free and enlightened nations is the deliverance of her people from illiteracy, their training in industrial schools, such as our Graybill Memorial School was planned to be, and the bringing of them under the power of the gospel of Christ in its purity.

#### RELIGIOUS CONDITIONS IN MEXICO.

Our readers will find in Miss McClelland's article on the Gaudalupe Cathedral a description of the things which the Romish

Church in Mexico is serving up to its adherents in the name of Christianity. It is in Mexico that we find the most completely developed specimen of that mediæval Spanish and semi-Mohammedan type of Romanism that so pitifully misrepresents true Christianity in Latin America.

The National Cathedral in the City of Mexico is one of the most imposing religious buildings on the continent. Millions of dollars wrung from the hard earnings of the impoverished devotees of the Mexican Church have gone into its construction and furnishings. It is open to



A stall where candles, rosaries and miracle charms are sold.

any visitor at any time to go into this cathedral and see what goes on there continually under the sanction of the Church in Mexico in the name of the Christian religion. In a shrine near the great altar of the cathedral stands an image of the Virgin, on which one will find hanging pewter images of hands, feet, arms, hearts and other organs of the human body. The intrinsic value of these trinkets would probably be about twenty-five cents a quart. They are sold at a stall in the temple enclosure for twenty-five cents each to persons who have ailments affecting any of the organs mentioned. They are then brought to the priest who ministers at this shrine to receive his blessing and then be hung by him on the image of the Virgin. For another twenty-five cents the worshipper may purchase a wax candle to be burned before the image. He is then made to believe that through the priest's intercession with the Virgin and in consideration of the honor paid to her in this way he will in the space of two weeks' time be healed of his malady.

Another shrine in this cathedral is that of St. Benito, the patron of wives with cruel husbands. On the outstretched arm of this saint are always found hanging a number of ribbons of various lengths. These are the measures of the husbands of the unfortunate wives taken while they are asleep. They are carried to the priest, who, for a fee of twenty-five cents, hangs them on the outstretched arm of the saint with the promise that within two weeks' time the cruel husbands will be reformed.

Another shrine in that cathedral is that of Saint Ramon, the patron of liars. His

lips are padlocked, signifying that those whose consciences are burdened with the sin of lying may confess to the priest who ministers at this shrine with the assurance that their secret will never be betrayed, provided always that the proper fee has been paid.

As one watches these clerical impostors playing upon the ignorance and superstition of the people in this money-making enterprise, he can scarcely refrain from feeling that the proper thing would be to call in some person, not a member of the Church in good standing, to describe to them the real nature and character of their proceedings.

These things would seem to be a sufficient reason to justify our Protestant work in Mexico so far as the need for it is concerned. Our hope is that we are drawing near the time when it will no longer be necessary for our missionaries to stay out of the country on account of disturbed political conditions. In the new field where we expect to take up work as soon as the way is clear, the states of Morelos and Guerrero, the bandits are still rather too much in evidence, but we sincerely hope that Carranza will before long be able to root them out and bring about a condition that will make it safe to resume our work. Meanwhile it is our purpose to inaugurate as rapidly as possible co-operative arrangements with our brethren of the Northern Presbyterian Mission, especially along educational lines. Information about some of these arrangements will be found in letters from the field published in this number of THE SURVEY.

## THE PASSING OF GUADALUPE.

Alice J. McClelland.

EVERYBODY knows that the Virgin of Guadalupe is the patron saint of the Mexicans, but not everybody has visited the place where the Virgin tread the soil of the republic, and which is, therefore, the most sacred shrine in Mexico. The village of Guadalupe, whose heart, soul, business, and the reason for whose existence is the shrine, is situated about half an hour by trolley from the center of Mexico City. Except on "feast days" it is a quiet, sleepy, dirty, insignificant little town. But on special days, like December 12th, which is the Virgin's own day, it is neither quiet, sleepy nor insignificant, though dirty enough. Did I say dirty? Well, let it stand. Stronger words don't look well in print.

There are three places where the Virgin's foot touched the earth, and in each spot a church stands, each one within a stone's

throw of the other two. One is a cathedral, one a church and the other a chapel. The chapel is situated at the top of a hill and the other two are at the foot of the same. In the church is a spring which was born when the Lady's foot touched ground. The water is sacred and good for medicine, if your imagination is strong enough. The government prohibited for some time the use of the water as unsanitary, but lately it is doing business again. Outside there are stands where a miscellaneous assortment of bottles and jars are on sale for the benefit of those who wish to carry the water home.

The cathedral is very large and contains some interesting things—a silver chancel rail, a gold frame on the picture of the Virgin (supposed to be the original) and a picture gallery of "miracles." The chancel rail is a balustrade some three feet

high, with a hand rail about 2x4 inches! The balustrade is altogether at least a hundred feet long. And it is made of silver, real silver. The bannisters and rail are hollow, of course, but the whole thing must be worth thousands. The frame on the picture is pure gold, unless it has been stolen by some greedy priest and an imitation substituted. How such valuable objects have escaped the vandalism of the seven years of revolution no one knows, unless it is that modern iconoclastic greed hasn't quite overcome ancient inborn superstition.

The "miracles" are of various kinds. A little silver leg offered to the picture of the Virgin will cure any disease of that member, and so an eye or an arm—always provided your imagination works, too. Any of the little stands outside have these little charms to sell. There are places inside, too. Then there is a picture gallery where people have hung representations of miraculous deliverances from disease or accident. These drawings are not such as one sees at the San Carlos Academy in the city. They are crude paintings, mostly oils, execrably drawn and colored. A child in a bed, a woman praying and the Virgin floating in the air; or an auto or a tram-car and a man almost under the wheels and the Virgin up in one corner. There are also wisps and braids of hair hung round about, for to offer one's hair is a very sure way to get a favor granted by "La Guadalupana." "Senorita, ique mugres son



The stairway leading up to the chapel.

esas?" "What dirty trash are those?" asked Carolina, one of our Protestant girls, whom I took to visit the place.

Two paths lead up the hill to the chapel. The main one is a stairway which twists about till it reaches the chapel door. There is a stone wall on each side of the stairs, with a seat where one can rest and get one's breath. The stone rails above this stairway fell some time ago. The other way has no steps. It is paved with volcanic stones and rises by twists and turns. This, also, has walls at each side, but no resting places. This was the "via dolorosa" when Mexicans were pious. The pilgrims went up it, over the sharp stones, on their knees. Such penance had much merit.

The chapel is quite small, compared with the cathedral and the church. There is another picture of the Virgin of Guadalupe and many images. There is also a very good oil painting of the Crucifixion over at one side—a side issue. On the wall near the door is a representation of the appearance of the Virgin to Juan Diego, an Indian, which is the foundation for all the Guadalupe idea. This representation is a sort of picture made of clay in high relief, and colored. The archbishop and the priests are standing around the Indian who holds his blanket unrolled like a hammock. In the hammock lies the Virgin. The whole thing is in a kind of a box with a glass front.

I have a pamphlet which I obtained in a



One of the "puestas" or stands.

way I shall relate farther on, containing a play in four acts, the legend of Juan Diego and the Virgin. The first act shows the Indian ascending the hill on the way to get a priest for a dying friend. The Virgin appears to him and commands him to go to the archbishop and tell him she wishes a cathedral built in that place. Juan, who speaks the "pigeon Spanish" that the Indians use, refuses at first, but finally goes. The second act shows Juan before the priests. Here the author introduces a bit of comedy. The priest to whom Juan delivers the message refuses to take him seriously. He catches Juan by the ear, lifts him up in the air and lets him dangle. Poor Juan finally escapes. The third scene represents Juan again on the hill and the Virgin appears to him, asking how her message was received. Juan complains of his ear. The Virgin commands that he return to the archbishop, but Juan refuses to risk getting his ears pulled again by the black robed priest, who, he says, looked like a buzzard. The Virgin finally shows him some roses which are blooming there miraculously (it being winter), and commands him to take them to the archbishop as a sign. In the fourth scene Juan delivers the message to the archbishop and, unrolling his blanket, a shower of rose petals fall, and the likeness of the Virgin appears stamped on the blanket. Then the archbishop and all the priests believe the Indian's message. and the chorus tells of



Chapel at the Sacred Spring of Guadalupe, whose waters are supposed to work miraculous cures.

the blessedness of the Mexican nation for having been chosen by the Guadalupe as her special people and having her protection. "Think of the astuteness of those first Spanish priests," said a lady to me, "to take a foolish old Indian tale like that and use it to enslave a nation. As a money-making scheme it hasn't an equal on the face of the earth." Yet the immortal Hidalgo, a priest, bore a banner which flaunted the picture of the "Guadalupe" when he led the Mexicans to revolution and to independence.

My companion and I started out early on December 12th. We wanted to see the village when it was working properly, but we also wanted to miss the worst of the crowd and the typhus germs. The trolleys run about every five minutes on Guadalupe Day and we had the first class car almost to ourselves going out. But the road was alive with carriages, wagons, carts, autos, burros and foot passengers, all headed for the village. Most of the pilgrims carried something to sell, for times are hard and one must make one's way if possible. We saw a two-wheeled mule cart with a sign on one side, "Rapido a la villa." "Fast train to the village."

When we arrived we made a detour to get to the "via dolorosa" because I wanted to get a kodak picture of the pilgrims going up on their knees. But, alas, there were no penitents. Many were ascending the "sorrowful way," but they were traveling gaily on their feet. I saw a beggar kneeling, but he was clamoring for "centavos" and "caridad," with apparently no thought for his soul.

We entered the chapel, which was decorated with festoons of blue and white tissue paper. A crowd of Indians were around the box which contains Juan Diego and the Virgin. There was a hole in the glass near one edge and they were dropping in coins. The ones nearest were rubbing the glass with their fingers, and those further back were stretching and straining to do the same. We watched one sickly looking man who was rubbing the glass and then his head and shoulders. He evidently hoped to get relief from pain.

In an open space just outside the chapel door there was a man dressed in a sack-cloth coat, preaching. At least he was reciting some rigmarole, but nobody seemed to be listening to him. Down on the stairs was the man from whom I bought the pamphlet. He was making a spiel about the value of the pamphlet, which was twenty-five cents, but he said the Holy Mother Church didn't want any of her children to be without it on account of poverty, so they were going to give them away, under certain conditions. He had some scapularies to sell, which had been

blessed, at ten cents apiece, and with each scapulary a pamphlet would be given. "Ten cents is nothing," declared the spieler, "you would spend ten cents on a vice." Every time he mentioned the "Holy Mother Church" all the men took off their hats. When the man finished "barking" I stepped up and bought two scapularies, and he gave me two of the plays. When I got home I ripped up the scapulary, which was a little piece of paper folded up and covered with gingham, which was stitched round the edge on a machine. The following is a translation of what the paper said:

"The portentous prayer to the Most Holy Virgin Mary of Guadalupe, consecrated in the Basilica or Sanctuary is ordered distributed to all Catholics by his holiness, the Pope Benedict IV, that we may be liberated from the plagues and chastisements which God our Lord is unloosing in all the Mexican land and that we may be liberated from the terrible typhus, black smallpox, measles, pneumonia, vomit, fever, therefore the illustrious archbishop of Mexico orders that we wear this small relic in the form of a scapulary over our breasts, since his holiness recommends it; giving notice that the Catholics who bear this prayer to Mary of Guadalupe will be enrolled in the Jubilee masses which are celebrated the 12th day of each month for the eternal rest of the souls of our brethren dead in battle or from the aforementioned diseases.

#### PRAYER.

"O Sacrosanct Virgin Mary Guadalupe, powerful Queen of the Indian race! Thou art the protectress of our afflicted country; thou healest the sick; thou prolongest life; therefore every one who carries this prayer on his breast obtains thy pardon. By thy Son, so beloved, buffeted, lashed and elevated on the cross, by the precious blood, by the chalice and the wine, Virgin Guadalupe, guide us in a good path, by the consecrated host that calms war. Ask of God, by the infamous nails, by the cruel gibes by which they tormented him, by the gall and the vinegar which they gave him to drink; by the blood which was spilt to save the world; by the mystery of the eucharist, give me thy pardon, mother mine. It is true, Holy Mother, that we have offended thee, but the sinner now repents. With infinite fervor the Mexican nation wears thy scapulary, Virgin Guadalupe. Pardon, dear Mother, thou must give us.

Praised be ever the most holy sacrament of the altar. Amen. Jesus.

"This little pamphlet is blessed in the Basilica of Guadalupe and sells for five cents."

We descended the hill and made our way slowly through the crowd. All along the sides of the streets were "puestos," stalls, but most of them were only the ground, where the vendors had grouped their wares. There were baskets, pottery, brooms, feather dusters, straw mats, dolls, shoes, furniture, playthings, beads, candles, pictures, gourds, rat-traps, etc., etc., etc. We bought some toy bird cages made of straw, bits of cardboard and tissue paper, with a little paper bird hanging by a thread inside, "five cents for all and canary," as the vendor said. There were all sorts of things to eat, sheep's heads, maguey worms, mouldy grapes, oranges, bananas, aguacates, limes, tortillas, but we were not hungry. In front of the cathedral were gambling tents and liquor shops and all down the side were merry-go-rounds. We counted five. The crowd filled in everywhere. One had to push and squeeze to get anywhere. And the beggars! Oh, dear! They were there from all the country round, in full force, in rags, and tags, shreds and tatters, shabby and frayed.

We took a car back to the city a little before noon. The road was still full of travelers, nearly all going toward the village and very few leaving. We wondered where they would all find room to walk. And when most of the men got drunk!

We thought everybody in the world was



Some of the visitors.



Dinner time at one side of the cathedral.

out at the village or on the way there, but when we arrived at the main plaza of the city we saw a great throng in front of the big cathedral there. We learned later that the cause of this crowd was that a man was advertised to do a stunt on one

of the cathedral towers, so it was curiosity and not piety which took the people there. In fact the Mexicans are fast outgrowing the Guadalupe superstition. Only the ignorant cling to the idea of the miraculous cures, etc. That day one of the city papers devoted two columns to a proof that there was nothing in the legend nor the practices. Many stores were open for business, a thing unheard of a few years ago. Next day one paper reported that the occasion was celebrated with much solemnity at Puebla. Perhaps it was, but at Guadalupe the solemnity "shone by its absence," as they say in Spanish. The Mexicans are turning from their superstition, but unless we can reach them with the gospel, they will arrive at atheism, as many have already, and thus their last state will be worse than their first.

### A LETTER FROM REV. L. GARZA MORA.

**M**Y Christian Friend: Probably you have never gotten a letter from so far away place as this, and there are many such places that have received the gospel of our Lord because the members of the Southern Presbyterian Church have not forgotten that our Lord said, "Go ye into all the world and preach the gospel to every creature."

In obedience to this great command the gospel was brought to Mexico, a nation which lay in darkness and the shadow of death; and one of the first captives of the evangelical faith in the land was I, forty-five years ago. I was then a worldly young man, without God and without hope in the world, and my errors and vices were dragging me at rapid strides down to eternal perdition. But one day, oh, happy day! the 12th of April, 1872, Dr. A. T. Graybill, who is for me immortal, the first missionary of our great and noble Southern Presbyterian Church, was the instrument for waking my sleeping conscience, and making me see my awful danger, and he helped me to throw myself upon the loving arm of the divine Saviour. And from that time forward, as I have advanced in years, I have come to believe more and more that the gospel of Christ is the great and supreme need of the world, of this world so full of sin and ignorance.

It is clear to me that the cry of the man of Macedonia to Paul, "Come over and help us!" is the cry of our poor race in darkness, to the Christians who for generations have been illuminated

by the life-giving light of the Bible. This race in its sickness has, in my opinion, no other medicine than the pure gospel of Jesus Christ, because it is the only power unto salvation given among men, whereby they must be saved.

But my sincere opinion is that the larger percentage of Christians have not understood the high privilege which is theirs to co-operate with their God in the regeneration of the world, striving as they should to extend the knowledge of the truth of God unto the uttermost parts of the world. I fear also that they have not realized the full weight of their responsibility along this line, because if in twenty centuries they had done what was in their power to do in missionary work, by this time the whole world would be evangelized.

If Christians had conscientiously done their duty in the propagation of the gospel, we would not be in the throes of this horrible war that afflicts the world to-day. I have no doubt that we are reaping the results of this criminal negligence, the punishment for such coldness in the great missionary work of the world.

I earnestly pray that the members of our Southern Presbyterian Church in the United States, may measure up to their great responsibility, taking their part in the salvation of the world by means of the preaching of the gospel of Christ.

I speak out of the experience of more than forty years of preaching the gospel in my own nation, where the Lord has done marvels, principally among the poor



leading thousands to abandon their errors, superstitions, and even crimes, resulting in hundreds of organized churches, and filling our land with seminaries, colleges, schools, hospitals, benevolent societies, printing presses and great regional and national conventions.

In my forty-three years of service, the Lord has given me the privilege of receiving into the communion of our Church more than 1,300 (thirteen hundred), many of whom are now in heaven. I have been permitted also to open new fields and organize several churches; and there are other ministers who have done as much, and even more, for all of which our hearts are overflowing with gratitude to God.

But there is still a great deal to be done. What are one hundred thousand converts among a population of eighteen million, the very large majority of whom are sunk in traditional error and superstitions so deeply rooted that they require still supreme effort and sacrifice? We need a native ministry better instructed, abreast with the times; we need more and better schools and colleges well equipped, and with apt teachers and modern methods, well harmonized with the old and pure gospel; we need more and better Christian literature, which will fill the requirements of our present state; we need more of those good missionaries, who, as up to the present, have so skilfully shown us how to work in the great cause; we need, finally, that our brethren of the north open their hearts generously to help in the evangelization of millions, who are in darkness, right at their own door, and that they join with us in fervent prayer to God that for the love of His Son He pour out on



Mrs. A. T. Graybill, pioneer missionary to Mexico.

us His Holy Spirit in rich abundance, which is, in truth, an imperative necessity.

In the name of thousands of your neighbors to the south, I cry out to you with all the strength of my soul, "Come over and help us, or we perish!"

You cannot imagine how much a little money does in this far away place, and if our Church will give the three million dollars, how many more can hear of Christ.

*Montemorelos, Mexico.*

## CHEERING NOTES FROM MEXICO.

MRS. W. A. ROSS.

YOU have heard that the Protestant work in Mexico since the revolution has been most encouraging. You have been told that the churches are full of interested people, and that the ministers are faithful in meeting these new opportunities. A few notes of the progress during the past year will confirm all that you have heard and will make you think that you had not heard all.

Beginning with C. Victoria, the Mission Station farthest to the South, we are pleased to say that this church, under the leadership of the pastor, Rev. A. G. Alvarez, recently ceiled and in other ways improved their church building. We have always had good congregations in this city, and these have been better than ever since conditions have become settled again. There is a day school at La Cruz, one of the

out-stations of Victoria, which has been kept up in spite of the fact that the Mission has withdrawn all funds. An American who lives in La Cruz and who has been interested in our work there for some years is helping them this year with the support of the school.

Coming up to Linares, we find the same encouraging conditions. Here we have had for a good many years one of our best day schools. When the support from the Mission and Committee was withdrawn the pastor and the teachers, being encouraged by the resident missionaries, determined to continue the school. This they are doing, the large part of the support coming from the patrons of the school. The church work here is equally encouraging and is growing.

Similar conditions prevail at Montemore-

los. Here we have no resident missionary and have not had since Mr. and Mrs. Morrow were forced to leave on account of conditions. The schools here are also on their own responsibility, and have been kept going without aid from the Executive Committee. Montemorelos has always been open to the gospel, and we have always had good congregations there, but during the past year there has been an increase in the interest and the services are attended by large numbers. God is honoring the labors of His faithful servants in that place.

Mention should be made of the work at Monterey. This church is not in our Presbytery, but we have been so closely connected with the work there and the pastor so recently left our Presbytery that it is not out of place to include it in our notes. Rev. E. Z. Perez has been pastor only nine months, and in that time a remarkable growth has taken place. The church has become entirely self-supporting and new members are being added constantly. This is one of the most flourishing churches in all Northern Mexico. This church was established by Missions of the Northern Presbyterian Church.

The church at Saltillo was also established by Missions of the Northern Presbyterian Church and deserves special mention. This church has also recently become entirely self-supporting. One member gave \$2,000 (Mexican money), (equal to some \$1,100 United States currency)

recently for the work there, and now the contributions are gradually increasing month by month. They have a pastor who gives his entire time to this church.

As we come back to our own churches in the Presbytery of Tamaulipas the same encouraging note continues. Matamoros is one of the churches that had been enjoying the benefits which come from a day school carried on by the Mission. When the Mission stopped contributing to the schools the pastor and the teachers decided to keep the school going. The pastor gives up for this work all that he was receiving from the church; special collections are taken in the church for the school, and the remainder of the support comes from the patrons. There are two teachers. This church built a hall for the school during the past summer with very little outside help. Here and in San Juan, an out-station, the church work is most encouraging. There has not been such large attendance on the services in these places for years before.

During the absence of the missionaries from Brownsville during the past late summer and fall the work was kept going by the people themselves. Most of the services were conducted by laymen and not a service was missed. The offerings and Sunday-school and prayer-meeting and church services were all continued.

San Benito has met every obligation to their pastor and the Presbytery and the offerings are gradually increasing. There



The Presbyterian Day School, Linares, Mexico. The school is attended better now than it was before the revolution.

have been a number of additions to the church there during the year.

We have mentioned the principal places and churches, but there are smaller towns and ranches where we have congregations and where the work is just as encourag-

ing. The story is inspiring. The work is worth while. The Mexican people are coming into their own. Christ has a large number of people among them and he is gathering them into his Church. He did not die in vain and his Spirit is at work to gather in through the Church his own.

## MEXICO A MISSION FIELD—NOT A WAR FIELD.

REV. W. A. ROSS.

FOR the past few years we have been thinking of Mexico only as a war field.

The unhappy conditions in the country brought about by the revolution is responsible for this, and it was all very natural at the time. It could not have been otherwise. Our daily papers reminded us every morning that Mexico was having a revolution and that people were being killed and that the whole country was in a state of turmoil. But now the time has come when we should reform our thinking of Mexico. Conditions have changed and we must change our mode of thinking in order that we may think correctly. We must think of Mexico now as a Mission field and not as a war field. At one time all of the missionaries of all the churches with few exceptions were out of the country, but now nearly all of them have returned and have taken up their work again. There are a few sections of the country where missionaries cannot go now, and there are still groups of bandits, some large, some small, in different parts of the country which are making trouble, but in the greater part of the Republic the missionaries are living and the work is going on. Reports from all of these missionaries indicate also that the work is now opening up with most encouraging prospects. Everywhere the people are open to evangelical teaching and the attendance upon the services is better than at any time in the history of Protestant work in Mexico.

To encourage us on the way as we thus reform our thinking of Mexico there might be mentioned some things which, while not new, have received a fresh emphasis in recent years in connection with our work. We might call them *assets* in our work. They have been written and spoken about before, but they are such attractive features of our present work and plans that we venture to mention them again.

I. There is a great asset to our work in Mexico in the fact that we are dealing with a *forward looking people*. Many of us have never thought of that before. We have thought of the Mexicans as a nation of bandits and unattractive, unambitious,

illiterate, immoral people. It may be that some of our own Christians of our own Church have been ready to abandon the work in Mexico because of the uninviting character of the Mexican people. We have read about Villa and Huerta and de la Rosa and Zapata and of many other very unworthy Mexicans, and have concluded that they are all of this class. Unfortunately, men of this class make a lot of trouble and get their names in the papers, while a multitude of good men who are doing faithful work to build up the country and who are preaching and teaching and living the gospel are never heard about. The conditions of the country have made it possible for the baser sort to do their unholy work, and at the same time the evolution which has taken place and is taking place in the country is giving opportunity for noble men and women to have a share in the building up of the country. Many of these forward looking people who love their country and who are now having a share in the rebuilding of it are Protestants. Why not stop thinking for awhile of Villa and Zapata and other men of that ilk and think of Osuna and Saenz and Garza Mora and Garza Leal and Perez and Morales and a thousand and one others who could be mentioned. The thinking would be more wholesome and our hearts would be stirred to a larger desire to help them as they are trying to plant the gospel and save their country. All of the forward looking people are not in the evangelical churches. There are many men in Mexico who have not yet come under the influence of the Protestant faith, but who are earnest men and who are striving to make their country a better place in which to live. They are working against great odds, but should be encouraged all the more. We like to give our time and energies and prayers and money to a people who have their faces to the future—to people who are looking for something that will build up and save.

II. Another asset which we have in Mexico is the *organized Missions*. There is nothing new about this, and it is mentioned only to call attention again to the



Street Scene in a Mexican Town.

plans that these Missions have been making during the past few years to enlarge the work. Missions have been in Mexico for forty years and more, but they have not been correlated in such a way as to do the best possible work. There has been overlapping in many places and other large sections entirely neglected. It is well known that these Missions are trying now to organize the work with a view to more speedy evangelization of the whole country. This is one of the by-products of the revolution in Mexico, and therefore has a share in helping us to reform our thinking of Mexico as a Mission field and not as a war field. The plans were begun while the missionaries were hindered in their work because of the revolutions, and now as the work is beginning again they are being put into execution. These plans include a dividing up of the territory among the different Missions so that there may be no overlapping and so that all of the country may be occupied. They include a union in the evangelical work along several lines: There has already been organized a Union Theological Seminary. There are co-operating in the institution the Society of Friends, the Young Men's Christian Association, the Congregational Church, the Church of the Disciples, the M. E. Church, and the M. E. Church, South, the Presbyterian Church, U. S. A., and

the Presbyterian Church, U. S. The second term of this institution will begin the first of February. The plan of co-operation includes also union along all educational lines: Union Normal schools and a Union University. There are also plans for a Union Press with periodicals and Church papers to supply the whole Protestant constituency. Men sometimes object to Missions because they are not carried on along practical lines. Surely the objectors against Missions will have to look for other fields rather than Mexico.

It is well known that in this plan for redistribution of the field our own Church was given an entirely new field. We are leaving all that we have in the northern part of Mexico and are taking an entirely new field in the southern part. Ours is the only Church that is making such a radical change of location. Others give up a part of their former territory. We are giving up all. We have already begun the move. Miss McClelland has been teaching in the school carried on by the Presbyterian Church, U. S. A., in San Angel, a suburb of Mexico City, for a year. Others will follow. The two States, Guerrero and Morelos, which have been assigned to our Church, are still unsettled because of the Zapata movement, and we will not go there until the government has better control of that section. In the mean time we are

still in our field in the North assisting the churches to a more complete self-support before we withdraw all support from them, but will go to our new field as soon as conditions allow.

III. One of the very best assets that we have in Mexico, and one which makes it easy for us to think of Mexico as a Mission field rather than a war field, is the organized churches. There is nothing new about this either. It would be a most discouraging state of affairs if after forty years of labor there were no organized churches. The fact is only mentioned in this connection because of its relation to the plans for the enlarged work. You are wondering what is to become of the work which we have been doing in Mexico during the years since Mr. and Mrs. Graybill came to Mexico in 1873. You have a right to know. Our Church has put into this work too much energy and sacrifice and prayers and gifts to treat lightly the abandonment of the field, as we propose to do. We have built up a well-organized Presbytery, with churches and ordained ministers and elders and deacons and students for the ministry and lay workers. There is a membership at the present time in our churches of about twelve hundred people. What is to become of all of these ministers and elders and deacons and lay workers and members? When the Executive Committee and the Mission finally decided to take up a new field in the southern part of Mexico, a plan which has been approved by the General Assembly, the matter was presented to the Presbytery of Tamaulipas. We told them that we were going to leave them; that if they desired to keep the work going that the Executive Committee would assist them financially on a descending scale for a few years, but that within a few years all support would be withdrawn. The members of the Presbytery at once replied that they would continue in the work in the Presbytery. They realized that it meant sac-

rifice on their part, but to a man they said they were ready to stay and endure whatever hardships might be connected with the keeping up of the work of the Presbytery. Their acts since have justified all the promises that they made. The people have also responded to the appeals made by the pastors for enlarged gifts in view of the decrease in gifts by the Executive Committee, and in every place the work has received a new impulse. Because of the new Constitution forbidding all religious teaching in primary schools, the Mission stopped giving money for these schools last year. The ministers and teachers thinking that even if they could not teach religion directly, still the influence of the Christian teacher and the opportunities for Christian work in the families and with the children in the Sunday-school, would be worth all that might be spent, decided to keep the schools going anyway. Not a school has been closed, and all of the support is coming from the Mexican people. One pastor has given up all that the church paid him to help keep up the school. Some of the churches are making special contributions for the work. Christian education, if you please, is becoming a part of their Church life.

We have told of our own Presbytery and churches because we know it better than we know the others. While better than the average organized Church work in the country, still it is only one of many, and will serve to show that the churches are organized and that the work is worth while.

As we thus as a Church finish up one task and begin another, we do it with an heritage of the rich blessings of God upon us in the past and with the rich promise of His enlarged blessing in the future. We, with all the other churches working in Mexico, share in the new conditions, and our thinking and giving and praying should be in accord with the conditions of a country which is not a war field, but a most attractive *Mission field*.

## THE MEXICAN CHURCH FAITHFUL UNDER DIFFICULTIES.

BY REV. H. L. ROSS.

THE restrictions on the exportation of foodstuff and manufactured goods from the United States is felt very acutely in Mexico. There are many who complain of these restrictions, and others who get consolation out of the belief that it will lead to a more finely developed national spirit and more dependence on the rich natural resources of Mexico; even as the Americans are learning some valuable lessons in economy and natural development

from the new conditions caused by the war.

But whatever good results Mexico may hope to reap in the future, there is no doubt about the fact that the economic conditions are very trying on the average Mexican family at present. This is not only because of the unexpected restrictions on importations, but also because hard freezes in many parts of the Republic have destroyed a large part of the winter crops.



An old man in a sack cloth coat who was preaching in front of the chapel of Guadalupe.

In spite of all this, we are almost tempted to say of the native church in our field "that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Since the adoption of the plan to move our Mission to the southern part of Mexico, and thus gradually leave the support of our old field with the native brethren, there is a commendable move toward self-support in our churches.

On account of the requirements of the new Constitution, the Mission felt bound to withhold its support from the day schools. This has proven a severe blow to the Church in some small congregations, where the support of the teacher could not be raised. In others, however, it has put vim into the people and rallied them to the support.

The Matamoros congregation, under the leadership of their active young pastor, Rev. C. A. Gutierrez, and with some help from the Mission, has built a new school-house.

The San Juan church, under the same pastor, dedicated a chapel on New Year's night.

In the school at La Cruz, a country congregation, where it was difficult to collect \$10 per month while the Mission was car-

rying the burden of the work, the patrons of the school, with the help of the kind owner of the *Hacienda*, Mr. Robert Miller, now pay \$45 per month. In June, when we visited the congregation for the exercises at the closing of school, and the organization of the church, many tears were shed over the departure of the teacher, as they thought they could not have a school without the help of the Mission. I was back again in November and was delighted to find a school with sixty-three pupils enrolled, and to hear one of the faithful women, whose husband is a poor, hard-working farmer, say: "Now that times are harder, it seems there is more interest than ever in supporting the school and church."

We note the following reasons for encouragement in the Linares field:

1. The day school that received \$77.50 (Mexican) per month from the Mission last year, and very seldom collected as high as \$10, is this year receiving \$45 per month from the patrons. By the combined efforts of some friends and a reduction in the teaching force, a good school is able to be kept going. The pastor, Rev. E. B. Aguilar, and one of the deacons, Sr. F. B. Uriarte, have been contributing \$5 each per month from their meager earnings toward the support of the school.

2. At a recent meeting of the congregation thirty-four persons were present, and ten of these said they were practicing the "tithe."

3. On the first Sunday of the New Year an every-member canvass was made in behalf of the pastoral collection, which resulted in thirty-five new names being added to the list, and an increase of \$8.97 in monthly contributions, with several others to be heard from. This may seem like a very small gain; but it is nearly 100 per cent. increase. I will state that the pastor not only receives this special contribution, but something out of the general funds of the church each month.

4. During Christmas week a Christian Workers' Convention was held here. There were forty-seven delegates, and valuable discussions were held on practical subjects, while a fine spirit of consecration prevailed. On the last day of the Convention a company of about thirty visited the grave of Dr. A. T. Graybill, the first missionary of our Church in Mexico. Rev. Leandro Garza Mora, his first convert and co-worker, made an inspiring address.

We must continue to lend the helping hand to our dear brethren in Mexico. The task before them is a tremendous one; but we and they have many reasons for encouragement.

Linares, N. L., Mexico.

## MY SAINT OF THE WASH-TUB.

MRS. H. L. ROSS.

She is a hustling little Indian Mexican with a brown face deeply packed and beady eyes as bright and sharp as a ferret's. I call her my saint of the wash-tub party because her name is Dona Santos, but largely because she helped me to rout one of those little foxes that spoil the vine.

This might better be termed the confessions of a missionary, for I wish to own up right here that before I found my saint I held some very questionable sentiments toward Mexican washwomen. Before I became a missionary myself I stood in awe of the genus, and had an idea that his Satanic Majesty entertained a like respect. The Mexican Romanist pays the priest to bless a bit of palm which he twists in the iron rods of his door to scare away the evil spirits. I unconsciously entertained a like superstition for the word "missionary"; at the mere sound I supposed the Old Bad Man just naturally tucked his forked tail between his knees and skulked away. But, alas and alack! my disillusionments have come thick and fast, and the very small shot which the Devil has found sufficient to bring me down has not only left me very humble, but fully convinced as well that Old Adam has rightly earned his fame for longevity.

One of these humiliations came to me in putting out a week's washing in Mexico. For a long time I turned Methodist regularly every Monday morning and lost my religion; got angry with Mexico in general, washwomen in particular, snapped my husband and servant all the rest of the day, and only when the shadows began to fall from the wings of night was I reminded that I must not let the sun go down upon my wrath. Allow me to conduct you, gentle reader, through the intricacies of the task which I weekly faced, and you

will perhaps be inclined to deal gently with me.

First, the clothes must be listed in the reasonable American fashion well within your ken and mine; then they must be counted by the washwoman by the dozen in two distinct classes, large garments and small ones. After this extraordinary performance they are separated into rough dried and starched clothes, and you will be told how many dozen of each of these you have. You need make no effort to treat with her on any other scale than by the dozen. If you lack two garments of rounding out twelve, she will owe you the shortage the following week; if you have two garments over the dozen, she will bear them away cheerfully; but you are her debtor just to that extent and she will prove a Shylock in claiming her pound of flesh.

And now we come to the second stage, computing the price of the work—one price for a dozen large garments, another price for small garments, one for rough dried, another for starched. To successfully accomplish this feat, one must be acquainted with the workings of the lower class Mexican mentality, for the washwoman cannot add by fives and tens, only by *reales* or 'twelve cents. But if you have a fair store of natural patience, a large stock of grace, and at least a smattering of Spanish, you may perchance finally agree. But you are not through yet; there still remains a bug-bear called "gastos," which means soap, starch and wood. Ah! I am still strangely moved by that word "gastos"; it clouded every Monday morning of my early married life, for it marked the point where all my patience, grace and Spanish ebbed out and my whole Anglo-Saxon being cried out, "I can't and I won't." But I was face to face with the



A scene in Juarez, showing some of the peon class and ox carts used by them.



Aqueduct, City of Mexico.

stern necessity of fresh linen, so I had to lock horns with my mortal enemy, the washwoman, get my second wind, and struggle through so many bars of soap for each dozen, according to whether they be large or small; so many ounces of starch for each dozen; so much wood for washing; so much for rough dried; so much for starched garments. Dear friend, do you think I ever brought one of these women to do my way? It would have been just as easy to move the stately old Sierra Madres, the mother of mountains. There was only one way to the path of peace.

that was to change my own mental attitude and cease struggling. That is what I did. Then my good saint of the wash-tub, Dona Santos, came to me. She winds through all the labyrinth, to be sure, but she is so brisk, so honest, so intelligent, that she whisks me through all the stages of painful minutia with the agility of a mountain goat; and before I know it she is off with her bundle of clothes and I speed her with a cheerful face. Do you wonder that I count her one of my real blessings?

## STARTLING FACTS.

EGBERT W. SMITH.

**A**N appalling financial burden has been laid upon missions as a result of the increase in the price of silver.

On December first our Foreign Mission treasurer estimated that our Foreign Mission work this current year would cost over \$625,000, as against \$560,864 last year.

That estimate is already antiquated.

On January first the actual appropriations that our Committee had been forced to add to the initial appropriation of \$520,370 made at the beginning of the year, had brought the total figure to \$637,180.

It is practically certain that \$20,000 more will have to be appropriated between January first and April first, bringing the actual cost of this year's Foreign Mission work to \$660,000.

This is \$100,000 more than the total cost

last year, and \$120,000 more than our Church's contribution last year to the regular work.

The Foreign Mission Board of the Northern Presbyterian Church is loudly calling for an extra half million dollars to pay the increased expense of its work this year.

Amid the multitude of worthy objects demanding our attention let us remember that this cause represents every interest dear to Christ and essential to man's highest good.

The weakness of a civilization built on force, on politics, on diplomacy, on selfishness, the war has exposed. Says Mr. Morgenthau, after two years' service in Turkey as American ambassador, "The missionaries have the right idea. They go straight



to the foundation and provide those intellectual, physical, moral and religious benefits upon which alone any true civilization can be built."

The only cure of war is what the Bible calls "the unity of the Spirit." "Yes," said a Japanese banker in New York, not yet a member of the Christian Church, who had just been to hear a Christian sermon.

### THE \$3,000,000 FUND.

EVERY member of our Church who is other than a merely nominal one will pray and work and contribute according to his ability for the success of the effort that is being made this month to lift our Church finances out of the hole of inadequacy in which they have been foundering, and to make it possible for all our Church enterprises to begin a new era of progress.

Our Foreign Mission work certainly needs the \$1,000,000 allotted to it in the program of the movement. We need right now about \$200,000 of "war emergency" funds to provide for the increased cost of our work due to war conditions. One item in this estimate is the loss of not less than \$40,000 in exchange on account of the rise in the price of silver. Another is the necessity of adding anywhere from \$25,000 to \$40,000 to our missionary salary account, owing to the increased cost of living everywhere. Still another is an indefinite sum needed on account of increased travel and transportation. Then there is the debt of over \$70,000 with which we began the year and which we can scarcely hope to see diminished, and are most likely to see largely increased when our yearly balance is struck. As to the need of additional equipment for our work, we hesitate to mention it because so many of our large givers prefer to give in that direction when our immediate and urgent need is for funds to take care of the current work. But if we had the \$1,000,000 we could then give some heed to such calls as those that are coming to us to meet the new era of opportunity in Latin America, for instance. Read what Dr. W. E. Browning says about our schools at Lavras, Brazil. After visiting nearly all the schools in Latin America he mentions them as coming nearest to any he visited to the ideal of what mission schools should be. But in a letter to the Executive Committee he states that to enable those schools to do their best work they ought to have about \$80,000 worth of additional equipment.

"I believe that what the preacher said is true, that if mankind is ever to be made one it can only be in Christ."

Give as you can to the worthy causes that come, but let us not dare leave unsustained that cause which alone holds the sure and certain secret of a comforted, purified, unified, regenerated and transfigured world.

It is not necessary to go into further details to show that we need and ought to have \$1,000,000 a year for our foreign work.

Is the Church able to give this money? In view of the unheard of prosperity of our Southern Presbyterian farmers, to mention only one class of our constituency, to discuss that question would be to insult the intelligence of our readers.

Is the Church willing to give this money? We are satisfied that if the facts are laid before the people in the right way they will give it willingly and gladly.

There are some wonderful facts bearing on this aspect of the question.

The M. E. Church, North, has just celebrated its Foreign Mission Centennial with a record-breaking report of contributions—over \$3,000,000 for the past year. Encouraged by the spirit manifested by the people during the past year, the Mission Board is inaugurating an effort to raise \$8,000,000 a year for the next five years for the support and enlargement of its work.

The churches of Great Britain, called on to make tenfold the sacrifices that we have had to make as yet in the great war, have nevertheless maintained, and in some instances increased the incomes of their Mission Boards.

It is the prerogative of God to bring good out of evil, and one great good that is coming to the world out of the awful experiences of the present is that men are learning as never before the lesson and the joy of sacrifice for a cause they love.

What we have long needed, and what we hope and believe we are now entering upon through the lessons learned in the war, is an era of sacrificial giving for the promotion of Christ's cause and kingdom in the world. If that hope and belief are well founded, then we will get our \$3,000,000. And along with it we will get what is vastly more important, the access of spiritual power that will prompt us and qualify us to be true and effective witnesses for Christ to the uttermost parts of the earth.

## A GREAT MISSIONARY INSTITUTION.

WEBSTER E. BROWNING, PH. D.

THE missionary educator in Latin America meets problems and is confronted by difficulties in his work that are not to be found in many other parts of the mission field. And, to an extent that is probably unknown in other fields, he is left to work out those problems with but scant encouragement, financial or otherwise, from the Home Base. Missions to Latin America have not yet gripped the constituency of our churches as have those in the Orient. Africa, the Dark Continent, appeals more strongly to those who sympathize with Christian missions than do Mexico and South America. This is principally because the problems and the appalling need of these countries which are nearer at hand are less known.

The difficulties found on the field also form a set of problems peculiar unto themselves. In most of these young and vigorous nations of Latin America, decided progress is being made by the Government in matters of education. The spirit of nationalism is strong, foreign influence is resented and feared, and the little mission school finds itself obliged to compete with strong, well equipped, although atheistic, State schools.

The Dominant Church is also strong and claims the right to educate the youth of the land in its peculiar way and according to its own tenets. Inasmuch as it generally counts on large subsidies from the funds of the State, it is no mean opponent of the mission school and its opposing influence is never lacking.

In spite of these and other difficulties, it is the mission school that, in many cases, has served as the model for the great State institutions and by the sheer force of merit they have, in addition, obliged the Church to adopt more modern methods and to liberalize its instruction. And not only is the mission school excelling in its methods and setting up new standards of pedagogical excellence in all Latin America, but it is also influencing the life of the community in many other ways. There is a higher type of civic loyalty, there is a general toning up of the entire body politic, wherever the Christian institution has been established for the time sufficient to make its influence known and felt.

Among the many institutions that merit special notice because of their quiet, unobtrusive influence for vital Christianity is the "*Instituto Evangelico*," located in the little city of Lavras, State of Minas Geraes, Brazil. A visit to this mission school and a day spent in the company of its teachers and students would convince the most skeptical of the immense value of such institutions in the formation of Christian character and the invigoration of the surrounding community.

The principal school building is set on a hill and is the first object that attracts the attention of the visitor to this inland town. Other buildings, far too few in number, are located near by, and the whole plant gives one the impression of careful thrift and management. "*The Charlotte Kemper Girls' School*," named after a faithful missionary who still carries her share of the burden of responsibility, cares for about a hundred girls of varying ages. There is also a well organized "*Agricultural School*" whose diploma is accepted by the very exacting State Government. The five hundred splendid acres of ground give the students of this department exceptional facilities for the practical study of their profession, and its influence is felt all over Southern Brazil in the bettering of the methods of agriculture.

But the main emphasis of the "*Instituto Evangelico*" of Lavras is laid on the large Boys' School, in which work is done equal



A scene on the school farm at Lavras. Mr. Knight, the treasurer of the school, is seen on the left of the Payaya, a kind of melon that grows on trees.



Students of the Instituto Evangelico," taking gymnastic exercises.



Main Building of the "Instituto Evangelico," Lavras, Brazil.

to that of the best schools of the State. About two hundred boys and young men, from various States of Brazil, have come together in this school to be trained for life work in the different professions. The teaching force is composed of men and women who continually exemplify in their own lives and conduct the Christian faith which they profess and who endeavor to lead their students to a sane acceptance of that same faith. Conversions are frequent and the Christian ministry in Brazil is frequently recruited from the graduating classes.

The Rev. Samuel R. Gammon, D. D., has given to this institution the best years of his life, and he is ably seconded by well-prepared assistants. The spirit that dominates the student body is that of loyalty to their instructors and a desire to be trained for that which is highest and best in life.

One who visits this mission school can

but wonder at the great progress already made in the midst of such tremendous difficulties and against such almost overwhelming odds.

Nor can the sympathetic visitor fail to pray that such institutions may increase in number and that each of them may, through a more generous support, be able to extend very widely the sphere of its influence. Their opportunities for usefulness are limited only by their resources. They are like points of light in the darkness of a great and neglected continent. The reach and power of that light will depend, in a very large measure, on the support given this work by the friends of Christian education in the Home Land.

And, in view of the rapid development of Latin America, politically, and the need of the leaven of such influence in this crucial period of the formation of national ideals and spirit, he who gives quickly will have given many times over.

### PROGRESS IN BRAZIL.

THE REV. GEORGE LENINGTON sums up in *Mexico* some of the outstanding characteristics of the religious situation in Brazil. He mentions the fact that men of the highest standing in public and professional life are sympathetic to evangelical views. Senor Ruy Barbosa, who was prominent at the first Hague Conference, is sometimes called a Protestant, because of his expressed desire to see the Bible in the hands of every one. One of the speakers at the Regional Conference of the Panama Congress in Rio de Janeiro was the editor of the greatest Portuguese publication in the world, *O Jornal do Commercio*. One entire denomination, the Congregational Union of Brazil, with over two thousand communicant members, receives no aid from external sources. This is true of a still larger organization, one of the branches of the Presbyterian Church, which must have fully eight thousand members. Hundreds of Protestant church buildings

are springing up all over the country, some of which are of artistic beauty and intrinsic value. The giving, in some cases, has reached almost apostolic abandon. Three individual churches could be named, each of which pours into its own support and benevolences more than ten thousand dollars gold during the twelve months. One, if not two, of these has given in some years over twenty thousand dollars. Another evidence of personal consecration is the giving of the young men to the ministry. The salaries are pitifully low, but ministers are coming by the scores, and the churches meet the challenge with heroism as they provide the support for each one. For fifty-five years the First Presbyterian Church of Rio has held aloft the torch of truth. Like the splendid Methodist Church in Montevideo, Uruguay, it is one of the strongest influences for good in the Republic. From its ardent enthusiasts comes a large part of the support for scores of weaker churches of the same

denomination, for general enterprises in that city, like the Y. M. C. A. and the large Evangelical Hospital and for all the interdenominational undertakings of the whole country. Although numbers of wor-

shippers are continually being withdrawn from its rolls to organize new churches, it still counts 1,284 communicants.—*Record of Christian Work.*

## PERSONAL.

A LETTER from Rev. Gaston Boyle, written from Braganca on November 6th, announces the arrival at his home on October 28th of Gaston Boyle, Jr., to whom we make our most profound bow, and on whose account we extend our congratulations to his father and mother.

Concerning the work at Braganca, Mr. Boyle says:

"Our work here has been in unusually encouraging conditions recently; in fact, ever since our return from our furlough. We had encouraging celebrations on the 31st of October in our churches."

## A PERSONAL LETTER.

FROM DR. J. W. BRADLEY.

PROBABLY you have never gotten a letter from me and may not be able to recall having ever seen my name, but as a worker in the Master's kingdom I feel compelled to bring before you the great call for three million (\$3,000,000) for our beneficence causes, authorized by the General Assembly. Our Lord has said, "Go ye into all the world and preach the Gospel to every creature." Eighteen years ago in obedience to this command I gave myself to the great work of Foreign Missions, and I wish to place before you some facts as to the work and its needs, which I trust, by the help of His Spirit, may stir you up to do something for the Master's kingdom.

I do not know if it be wise, but I feel like saying that the greatest disappointment I have ever known was to see the lack of interest shown by a large majority of our Southern Presbyterian people in all of the causes of the Church, and to know that you are sending out a few missionaries without equipment, expecting them to make brick without straw, to fight fire without water, and to meet and overcome an enemy ten thousand times as strong, without arms of either offense or defense. What can you expect? Surely nothing but failure under such conditions. May God help you to get a new vision, may God help you to see that if a man desires to do something that will count, both in this world and the next, it will be hard to find anything that will count for more and mean as much; both for our God, who loved us so much, and for our fellow-man, whom we ought to love even as we love ourselves.

It is somewhat of a task to give you even an idea of our work and our needs. The

work is so vast, the people are so ignorant, the need so great, our equipment so inadequate, and so much to be done, that one does not know where to start or when to stop. For convenience, I will divide the discussion into three parts, medical, evangelistic and educational.

### MEDICAL.

When I went to Suchien, China, eighteen years ago I found one lady doctor there doing the very best that she could with two little Chinese built rooms, and an appropriation of two hundred (\$200) dollars per year to meet the needs of that vast field. She saw about three thousand patients each year. No operations to speak of could be undertaken under the conditions; patients that were very ill had to be sent off for lack of means; they were simply told that nothing could be done and were sent home to die. Last year I treated twenty-two thousand (22,000) patients, performed something like fifteen hundred (1,500) operations, large and small, treated four hundred and ninety (490) in-patients in the hospital, paid for an evangelist to devote his whole time to teaching the patients, and all of this on an appropriation of nine hundred (\$900) dollars from the home Church. I had no matron to help me in the work, no superintendent, and prices were extremely high, while funds were short, very short. If you desire a sign allow me to point you to the above.

At the same time I must add there would have been no sign if there had not been men and women to take the matter up in its most hopeless state, and work on under every discouraging condition until

at last God gave them the reward of their labors, and signs to lead others on to the same brave, earnest work. After reading the above I ask you to stop and discuss with yourself what you think are some of our needs at this time. Man, we need help, and need help, and then need help. We need your sympathy and your prayers, we need your earnest hand shake and God bless you in your work, we need more than words, we need your unceasing efforts in our behalf, and yet not ours, but the Lord's.

#### EVANGELISTIC.

When I come to this head I simply feel like giving the task up in despair. How can I possibly make known to you the conditions that now exist? I am ignorant of a large part of them myself. Only the men who are in charge of this work, go among the people all of the time, take them into the church, listen to all of their tales of woe, trial, temptations, sin and repentance, can understand even in part, and I am sure that even these men would stand aghast if asked to write the whole thing as it appears to them, so that some one at home would get anything like a small idea of the task and its immense needs. I can only give you a few simple facts and you will have to do the best you can with what I can give.

When I reached China eighteen years ago I found the district of Suchien to be about eighty miles wide and one hundred miles long, containing a population of at least two million souls (2,000,000), (I would like to say that this is a most conservative estimate), and there were only two preachers and their wives to work the whole district. Think of it, two million people whose souls were depending on the efforts of two ministers and their wives to give them the bread of life. The death rate was enough to stagger any man. How long would it take those four people to teach these two million? How many would die, and how many more would be born before they could all be taught?

The district of Suchien contains more people than the State of South Carolina, nearly twice as many. How many preachers, elders, deacons, stewards, religious teachers and workers are there in the Protestant churches of South Carolina? If they have failed to bring the Gospel to all of the people of South Carolina, what can we do to bring it to all of these hordes, who are heathen by birth and education, and do not see their need of a Saviour? The task seemed hopeless, yet I found there two families in good spirits, doing all that they could, and firmly be-

lieving that the Church would some day wake up to the great need. It took the faith of a Moses to continue under these conditions, but God was good and gave us courage. When I went there, there was a little handful of Christians, about forty as well as I can remember. Many of these were weak, had only a little faith, and there was almost no material among them out of which we could hope to make helpers. They were mostly the lame, halt and blind. First things were slow; we had no right to expect anything else. What could five people do with all this multitude?

When I was in United States of America last there were about two hundred members of the Church at this place. During the year 1913 there were ninety-six admitted to the Church. While Mr. Junkin was on his much needed trip home during 1914 Mr. Patterson baptized one hundred and eighteen. The membership has reached about nine hundred souls over five hundred having been admitted to the Church during the last four years. When I first went there, as I have said, there were two preachers and their wives; today there are in this station three preachers and their wives, Rev. and Mrs. B. C. Patterson, Rev. and Mrs. W. F. Junkin and Rev. and Mrs. McLaughlin. During the last fifteen years Mrs. Bradley and the McLaughlins are the only additions to the evangelistic workers in this immense field.

Are we discouraged? No. What then? We still have faith to believe that God will send us the needed workers and that the faithful at home will some day see the great work and respond to the call. You ask me what it will take to work the whole field. In our experience we will have to draw the figures from some of our more fortunate brethren in other fields. In our Korean field the district set apart for the Southern Presbyterians contains two million five hundred thousand (2,500,000) souls, and they have between sixty and seventy workers. With our two million we should have between forty and fifty workers. I understand that the men in Korea are afraid that they will still need more men before the work is done.

I hear you say to yourself if it takes forty more workers for Suchien alone, what will it take for the whole North Kiangsu field? And if it takes so many for the North Kiangsu field what will it take for Africa, Mexico, South America, Japan, Cuba and the Mid-China Mission? Well, I have simply put the matter up to you. You wanted the information and I have tried to give it to you. You ask if I expect the Church to send us all these people. To be absolutely frank, I am afraid that my faith is just a little weak.

What then? Please read slowly the next sentence. *We will go on working with what we have and leave the results with our God.* Unless there is some special dispensation of God's Providence I do not think that we have a right even to expect that this field will be worked as it should be during the next twenty-five years unless we are heavily reinforced. But I do believe that if we will concentrate our efforts on training our native people to do the work that is now being done by missionaries in Korea, that we will have a right to expect that even this great work will be well under way during the next fifty years. Of course this means that the present generation will have gone on over, but there will be others and may be better material. Once more read carefully: *We should have at least four or five new evangelists to enable us to train our native Christians, and these men should be on the field within one year's time.* We need those men now because we have the native Christians waiting to be trained, and we are not able to meet the demands that come up before us every day.

When I first came here there were three places in the country where there were a few Christians and preaching once or twice a month; there was also one native worker poorly equipped for his work. Today there are nearly fifty places where there is a handful to hear and there are nearly sixty native helpers, including teachers, who do fairly good work even if they do still need a vast amount of training. Mrs. Bradley has a class of native women, only twelve in number, but she has to care for her children and cannot leave home. There should be a class of two or three of these women in every one of the fifty out-stations. Who is to train these people? Did you ask me for a sign? I can only refer you to the above.

I do not know as much about the evangelistic work as I would like to know, but I do know that I have been able to give you only the faintest outline of the work as it appears to those who are engaged in this work all of the time. I hope that none of you will get discouraged, but just make up your minds to do all that you can to help in this time of need.

#### EDUCATIONAL.

When I first went to Suchien there was not a single school of any description in this whole district. There had been a small boys' school in the city a year or two before, but it had been closed for lack of funds. Today we have a boys' school, high school grade, with a capacity of one hundred boys. We have a girls' school, high school grade, with a capacity

of fifty girls. We have thirty-two day schools in the country at different places, with from ten to twenty scholars in each. From the above you will see that we have or expect to have at an early date at least six hundred children under Christian instruction. Six years ago Mr. H. W. McCutchen came to take charge of the boys' school. He has six Chinese teachers under him and they are doing good work all the time. Four years ago Mr. McCutchen's sister, Miss Mada McCutchen, came out to take charge of the girls' school, and the school is doing as well as one could expect. For the first time in the history of this old land girls are being given an education and fitted to become Christian mothers and rear a generation of Christians.

You ask me to state our needs and I wish to ask you a question. How many schools are there in three counties of your State? What is the population of these three counties? It would take at least one hundred teachers to put this district on the same basis as the three counties mentioned. Of course we do not expect to ask for so many teachers from the home land; we expect to use the natives to teach all of our schools, and we expect to have something like one hundred pupils graduated from our own schools to do the work within the next few years. But I would like to place the matter before you in a plain business way. We want at least one more male teacher and one more female teacher right now, and in the near future it is my opinion that we will need two more male teachers to take complete oversight of all of our country schools and see that the best work is done. Within the next ten years I think that we have every reason to expect that there will be at least five hundred applicants for entrance to our boys' high school, and three hundred applications for entrance to our girls' high school. Unless some one will give us much needed help we will have to turn these boys and girls off for lack of room and for lack of funds to run the school.

Within the next ten years I am confident that our country schools will number one hundred instead of thirty-two as at present, and the Mission has to furnish part of the expenses in each case. Will the Church meet the need? If we are to work this whole field, in all of its departments, as it should be worked, we must depend on our schools to give us the material to work with. The evangelistic work is most pressing for the present generation, but for the future of the Church the schools are our only hope. Out of our schools must come at least three thousand workers to cover this immense field

and bring the news of Christ to these two million souls.

And now, my dear friend in Christ, how much may we expect from you in this day of our great need. "This is life eternal that *they* might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." "Bring ye all the tithes into the storehouse, that there may be meat

in mine house, and prove me now here-with, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Pray for us, sympathize with us, and see that your church raises its share of the three million dollars needed for 1918 and 1919

*Bishopville, S. C.*

## A PROGRAM FOR EIGHTY MILLIONS.

**I**N connection with the celebration of the one hundredth anniversary of Methodist Home and Foreign Missions, the Church has outlined a large program of advance in service and giving. The celebration begins on January first and is expected to inaugurate a new era. The aim is to bring Methodist Christians to realize the greatness and importance of their task, just as the Allies are beginning to realize the necessity for unlimited devotion to the work of establishing peace on the earth.

Christian people must visualize the needs of the world and the inspiring possibilities of a redeemed and regenerated humanity. Every evil rampant today is the result of a disregard of God's laws and the failure to appropriate Christ's offer of life-power. The service of Christ calls for sacrifice even greater than is demanded in the interests of the nation and humanity; for Christian service includes all forms of service.

The Methodist Episcopal Church is endeavoring to bring its members to see the vision and to accept the responsibility—none claiming exemption. They aim to mobilize the entire prayer life and all the resources of the Church. They see not only the congregations at home needing shepherding, with the unenlightened mil-

lions of negroes, Indians, mountaineers, miners, lumbermen and foreigners in America, but they also see the 800,000,000 of the unevangelized in Latin America, Africa, India, China, Japan and Moslem lands. Methodism's share in this responsibility includes over 100,000,000 souls.

The Boards of Home and Foreign Missions therefore call their churches in the next five years to quadruple their gifts—an \$80,000,000 program. The Foreign Mission Board last year reported an \$143,000 increase and now ask for eight millions a year for the next five years. The gifts to all Methodist foreign work reported for 1917 amounted to \$3,146,062, including amounts received from the women and Sunday-schools. Men are just beginning to learn how to give. Every land presents new openings for Christian influence, and after the war there will be unparalleled need and unprecedented opportunity. The disintegration of Islam, the Mass Movements of India, the intellectual awakening in China and the new friendliness in Japan and Latin America point to new possibilities for Christian advance—if the Church at home is not selfish or asleep. The program outlined for the Methodists is one that shows a daring faith and one that inspires to heroic sacrifice and service.—*Missionary Review of the World.*

## LETTER FROM MRS. EDMISTON.

**Y**OU will be pleased to know that we are safely at Loanda. We arrived here Sunday, the 10th of this month, after a very pleasant voyage from Cape Town on the S. S. Africa, which was on its way to Lisbon.

We may be detained here for several weeks on account of the quarantine at Matadi, where there is an outbreak of yellow-fever. We are in touch with the situation and shall go on as soon as it is safe and we are permitted to do so.

We are most pleasantly located here. Mr. and Mrs. Shields, of the Northern Methodist Mission, have put at our disposal the girls' school, which is closed at the time being. It is one of the most beautiful buildings I have seen in Africa, with beds,

chairs and every other necessary equipment. It is a large two-story building with seven spacious rooms and two very large halls and verandas running all round on both floors. We take our breakfast here (preparing it ourselves), and our other two meals at the hotel, which makes it far more pleasant and cheaper.

All the members of our party are in good health.

P. S.—There are twenty of us here—six Alliance, five Methodists and nine Presbyterians—also Baby Margaret, of the Methodist Mission.

A. B. E

*St. Paul de Loanda, Africa.  
November 12, 1917.*

# \$660,000

Needed by March 31st to meet the cost of our Foreign Missions this year. This amount does not include the accumulated debt of former years amounting to \$73,426.

Last year the Church gave for the regular work \$540,000.

Therefore we need

# \$120,000 MORE

Our Church was born in war, and on the date of her birth declared her supreme purpose to

## Preach the Gospel in All the World

The great war has brought increased expenses in living and taxes and humanitarian and religious war work.

But will these conditions cause the Church to allow her Foreign Missions to be overwhelmed?

The Church will answer in the face of God and of these facts.

**EXECUTIVE COMMITTEE OF  
FOREIGN MISSIONS**



# No Wolf Cry

Unless you are willing to beat RETREAT, which Christ's army does not know how to do, you must give this year \$660,000. This is \$120,000 more than the Church gave last year, itemized as follows:

Excess of cost of work 1916-17 over receipts. . . .	\$ 20,000
Rise in price of silver in countries on silver basis	45,000
Extra cost of travel of missionaries to and from field.....	7,000
Increase of missionaries' salaries in Japan and Africa.....	4,000
Increase in exchange in countries not on silver basis.....	4,000
Increase in cost of work in Africa.....	25,000
Other estimated appropriations before March 31st.....	15,000
	<hr/>
Total.....	\$120,000

This is no hour for slackers. Our Captain's orders are, "Forward!" The Holy Spirit alone can secure these funds and make them avail to the planting of his Church in China, Korea, Japan, Africa, Cuba, Mexico, Brazil. Let us exalt him this year. It may be he will save us unto victory.

**EXECUTIVE COMMITTEE OF  
FOREIGN MISSIONS**

## A PERSONAL LETTER FROM REV. H. B. SOMEILLAN.

Of course you will be surprised to get a letter from a native Cuban, who, thanks be unto God, was brought to Christ when but a lad by a band of consecrated Presbyterian missionaries.

It would be almost impossible to tell you all what the Gospel means to me. Suffice it to say that I was born from Catholic parents without any knowledge whatever of God's precious word. The first copy of the Bible I ever saw was placed in my hands by some of the missionaries above referred to. Those dear ladies, whose tender solicitude still lingers in my mind, not only led me into the Sunday-school, but by their continued efforts and earnest prayers caused my heart to "hunger and thirst after righteousness" and later to seek him who ever since has been to me "the chiefest among ten thousand" and the one "altogether lovely."

Soon after my conversion I united with the Presbyterian Church, and, feeling called to preach the Gospel, I was sent by the same dear ladies to Lookout Mountain Educational Institution, in the State of Tennessee. I was then fifteen years old.

About fifteen years ago, when I was pastor of the church in Guanabacoa, Cuba, I went to the States and visited Dr. C. C. Carpenter at Andover, Mass., who had been bursar for my old school in Tennessee and whom I had not seen for many years.

One morning, while sitting and conversing together in his study, Dr. C. placed in my hands one of the volumes of his extensive and most interesting Journal, and on one of its pages, with a heart filled with gratitude to God, I read the following entry: "The history of the boy (H. B. Someillan) is briefly this: His father was a wealthy Cuban patriot, but was exiled to Africa and thence to Spain, where he now is. His mother lives in Cuba, a strong Catholic. For engaging with other boys in some theatrical entertainment in which they hurrahed for liberty, Henry was to be arrested, but he fled the country, coming to the States. Miss Mather had him as pupil in English and he gradually came to see the folly of his own superstition and the simple truth of the Gospel. He accepted it and has grown into a simple trust in Christ. He was admitted into Mr. Reynold's church a few Sabbaths ago. He has an ardent desire to become educated that he may go to Cuba and tell his poor countrymen of

the Gospel. The simplicity of his trust and his transparent sincerity as a Christian believer are very touching.

Saturday, 15th—1781.—"Walked out a little with Someillan and my son George this evening. We pray among the trees. His petition is short, simple and touching. In substance the following: O, dear Jesus, I thank thee thou hast brought me to this country so that I could know thy word and try to be like thee. Oh, that I could go back and tell my poor people about the blessed Gospel of Jesus for Christ's sake. Amen."

Let me say that my dear mother, to whom reference is made in the above entry in Dr. C.'s Journal, was afterwards converted under my ministry, having gone to her heavenly rest only about twelve years ago.

Of course you can very plainly see how the little Cuban boy's prayer, uttered in broken English about forty-five years ago, has been fully and most graciously answered, not only in my being a humble preacher of the Gospel of Christ to my countrymen in various parts of the Island, but to the ones who were especially on his mind and heart at the time when the prayer was sent up to the heavenly throne. *I am now pastor of the Presbyterian Church in the town of my birth and where my home was at the time of my leaving for the States in 1868.*

In the forty-three years of my work among my people, both in the States and on the Island, the Lord has permitted me to deliver the message of salvation to thousands of my countrymen, and I know of many in that number who have given their hearts to Christ, some of whom are now ministers and some have gone to their reward beyond the sky!

But my letter is getting too long and I must not weary you.

In closing I will say that the greatest present need of this field is sufficient funds to carry out the glorious work which, under the blessing of God, has been started. If the three million dollars is raised, how many more could hear of the blessed Christ who has so sweetly saved me, and through my humble efforts hundreds of other immortal souls for whom he shed his precious blood on Calvary's rugged brow and whose birth we are celebrating this very day in which I am writing.

*Caibarien, Cuba*

## THE CARRIE McMILLAN HOME.

MISS ANNIE DOWD.

SO many of you readers of THE SURVEY have said in your letters that you look for news in its pages, and enjoy every word, so I thought I might send a message of thanks to all of you and good wishes for Christmas and the New Year, and tell you just a little of the good work you have made it possible, with your help and prayers, to do in this far distant part of God's vineyard. I have mentioned before how we all feel the parting with our grown girls who have been so long with us, so this year I'm fortunate in having a photograph of just these girls and the teachers, taken, not for this occasion, but as a farewell for the teacher who was the sewing teacher, but whom God called to take up evangelistic work entirely and whom He is using in Kobe. Early this spring there was a great demand for the entry of several real deserving cases, and the cry "too full" made me feel so sad that I felt God say, "The elder must go, to make room." This led us all to pray especially for some that were not so talented as some perhaps, at any rate, were not the girls for Bible teaching only. God answered prayer in a wonderful way.

First call was for a wife for a Christian who wanted one who was accustomed to do just the work we taught, and we supplied. This made a happy home and provided an organist for the little church of the village too. Then there was a call for a nurse to go to the celebrated Christian Eye Hospital in Tokyo, and the efficient way she did the work, and also the spirit in which she taught Sunday school and played the organ for service made the request, "Please have you another?" and we answered, for another had voiced her desire to do just such work. This made three, and just at this time another bride, as No. 2 in a Bible teacher's home as companion and worker, helping in meetings, playing organ for the services and in Sunday-school, and our dear M— was just the girl and went gladly. Then another dear girl had a request herself; N— San begged to be given a chance to study for a kindergarten teacher, such a brilliant intellect and so good in all she undertook to do, so we wrote and succeeded in getting her a scholarship in the best kindergarten school, where she is proving to be a real



Teachers and scholars of the Carrie McMillan home, who have been so wonderfully blessed in the way God has shown His need of them.



Nine new girls of the Carrie McMillan Home.

first grader and should do something in the future to bring gladness and encouragement for the long period of special care her case claimed for years in the home. Now another has gone into Bible training. How we miss her dear patient self, for she was our teacher of embroidery for three years while she continued her studies. Two years' sickness had hindered her before that time, but the medical treatment and seaside air has altered all that, and a letter from her yesterday is full of joy at her privileges now. You must not think they are bartered off like so many needful implements of machinery, for the detail inquiry into antecedents would astonish you. Family history is a great thing in this country, but our girl stood the test and is today one of the happiest brides. The ceremony was performed in the native church parlors, and I have not seen a prettier bride. The photos would take up more space than the

editor could allow, or I would send you one. Now four were provided for and another call from quite a different quarter. Away off in Dalny a Christian girl was wanted who could be depended on to work faithfully in a home for Japanese officer's children who had to be in a boarding school. The managers were Christians, so asked for one. We had one who was just fitted for this who said, "Yes, I will go so gladly," and who wrote saying she would be a credit to our home in Kochi. Pray for our dear girl. She works early and late, but is very happy that God should place her in this place to shine for Him. There was another dear tender heart, and just fitted to stay and teach the beginners and help the backward girls in the work-room and take her studies too, for she was far behind when she came to us. She is fitted for this work by her sweet disposition and beloved by all the scholars. This leaves just two of our twelve girls, and when at the mission meeting I was asked by a worker if I had a girl fitted to work amongst the very poor with a splendid out-and-out worker who was alone, when I wrote to the home the teachers responded by wire, and the one girl whom I had in mind was sent within a week and has proved herself just the right person. She is just the girl who can understand what poverty is and not be ashamed, but try and remedy it with hard work and prayer, and will surely open the way for more girls in this same work. The death of the mother has made it imperative that No. 12 goes home to mother her younger sisters; so now you have the wonderful work of our God in working for us. To God be all the glory.

### DO YOU KNOW—

1. What condition has made the Mexican seem completely devoid of character?
2. What Mexico needs to insure her a great future?
3. The religious condition of Mexico?
4. Mexico's supposed remedy for a cruel husband or an undesirable wife?
5. Why the \$3,000,000 Fund?
6. What was the "via dolorosa"?
7. What was found written in a "scapulary"?
8. What native Mexican minister has in his

43 years of service been the means of bringing 1,300 souls to Christ?

9. What the opinion of Dr. Browning is regarding our work in Brazil?
10. What church in Brazil still has 1,284 members, though many are constantly being withdrawn to organize new churches?
11. Of the life-story of a native Cuban minister?
12. Just a few of the needs of the work in China?
13. Some examples of what Christianity has done for Japanese girls?

### FOREIGN MISSION TOPICS FOR 1918.

JANUARY—Mid-China.  
 FEBRUARY—North China.  
 MARCH—Mexico.  
 APRIL—Africa.  
 MAY—General View of the Field.  
 JUNE—Industrial and Educational Missions.

JULY—Signs of the Times.  
 AUGUST—Medical Missions.  
 SEPTEMBER—Japan.  
 OCTOBER—Korea.  
 NOVEMBER—Brazil.  
 DECEMBER—Cuba.

SENIOR FOREIGN MISSION PROGRAM FOR MARCH, 1918.

Arranged by Miss Margaret McNeilly.

Topic—Mexico.

Hymn—Go Labor On.  
 Scripture Reading—Psalm 96.  
 Prayer—For the work and workers in Mexico, that normal conditions may soon prevail, and that our workers may get to their new fields.

Prayer—For special needs as brought out in the program.  
 Hymn—Onward, Christian Soldiers.  
 Close with the Mizpah Benediction

SUGGESTIONS.

Minutes.  
 Roll Call—Answer with an news item of missionary interest.

Let the Scripture reading be given in concert.

Business.

The current issue of The Survey will furnish manifold items of interest for Roll Call.

Offering.

Solo—Selected.

Quiz—Do You Know?

Reading—The \$3,000,000 Fund

The \$3,000,000 Fund is a "call to arms." Enlist every member of the society.

Topical—

Monthly Topic.

The Passing of Guadalupe.

Letter from Rev. L. Garza Mora.

Make earnest prayer for our work and the Committee of Foreign Missions at this time, that the year may close without additional debt.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

Receipts applicable to regular appropriation.

January	1918	1917
Churches.....	\$ 46,836.57	\$ 36,133.04
Churches—Brazil.....		16.00
Sunday Schools.....	1,830.73	931.12
Sunday Schools—Brazil.....	30.00	718.90
Sunday Schools—Africa.....	525.13	
Societies.....	8,250.76	6,378.53
Societies—C. E. Missionaries.....	115.10	195.17
Societies—Africa.....	5.00	
Miscellaneous Donations.....	8,249.46	1,905.80
Miscellaneous Donations—Africa.....	2.00	
	\$ 65,844.75	\$ 46,278.56
Legacies.....	458.30	23.04
	\$ 66,303.05	\$ 46,301.60
Ten months, April 1, 1917, to January 31, 1918:		
	1918	1917
Churches.....	\$ 232,816.56	\$ 209,424.06
Churches—Brazil.....		144.23
Churches—Japan.....		4.00
Churches—Africa.....	85.70	
Sunday Schools.....	7,809.77	6,469.57
Sunday Schools—Brazil.....	241.88	13,807.56
Sunday Schools—Japan.....	3.58	143.01
Sunday Schools—Africa.....	14,139.42	
Sunday Schools—C. E. Missionaries.....	10.00	
Societies.....	58,863.17	53,056.38
Societies—Brazil.....	5.00	226.68
Societies—Japan.....		30.00
Societies—Africa.....	263.88	
Societies—C. E. Missionaries.....	1,593.95	744.57
Miscellaneous Donations.....	34,763.80	22,050.41
Miscellaneous Donations—Brazil.....		19.11
Miscellaneous Donations—Africa.....	56.75	
Miscellaneous Donations—C. E. Missionaries.....	121.64	30.00
	\$ 350,775.10	\$ 306,149.58
Legacies.....	2,860.59	5,542.01
	\$ 353,635.69	\$ 311,691.59

Initial appropriation year ending March 31, 1918.....\$ 520,370.22

Net additional appropriation to January 31, 1918.....118,786.01

\$ 639,156.23

Deficit March 31, 1917.....73,425.92

Amount needed for year (at this date).....\$ 712,582.15

The amount received for objects outside the budget in the ten months is \$40,346.21.

EDWIN F. WILLIS, Treasurer

Nashville, Tennessee, January 31, 1918.



## CHRISTMAS IN MEXICO.

MISS E. V. LEE.

CHRISTMAS time in Mexico in many respects is not much like Christmas with us. We miss the snow and the cold. There is not the same atmosphere of good cheer. And the little ones do not hang up their stockings, either, for there are no fireplaces. They receive gifts, and in the Catholic homes they are taught that the Child Jesus brings them.

And in these Catholic homes they have their "Nacimientos." Those are usually on Christmas Eve, though sometimes later in the week. These are meant as a representation of the first Christmas in Bethlehem. Sometimes an entire room is arranged to look as they think that stable may have looked that night. In humbler homes a table is thus arranged, and in the very poorest homes a dry-goods box serves. They cover the table or box with their best cloth, the more ornamental the better, and group on it the characters of the story. The images of Mary and Joseph are there, the shepherds with their sheep, and they often put the Wise Men too. Then they place around the animals oxen and cows and camels. Indeed, in many "Nacimientos" the imagination of the one who arranges things goes far beyond possibilities, and horses, elephants, bears, all

sorts of animals that can be found are added, that surely were never seen in that Bethlehem stable. Then vases of flowers are put, even artificial ones being used. The greater the decoration, the more they like it. Lighted candles complete the picture, all being grouped around a tiny cradle, in which, in robes of all colors, and tinsel-trimmed, is the tiny image that represents the Child Jesus.

Around the representation they kneel and pray to Mary and Joseph and the "Nino Jesus." Their friends join them, for any one is welcome. Sometimes a light placed outside the house above the door tells that a "Nacimiento" is in progress. Christmas Eve is of course the night that is of special virtue; that is the real celebration. And one thing must not be forgotten, something that may draw some to be present, and that is, that at this celebration *tamales*, or something equally desirable, is offered to all the guests. Even the most charitable might suspect that it was not all devotion that drew some of these guests.

Christmas Eve is the night when they have the midnight service in the Catholic church. They call it the "Misa de gallo"—the mass of cock-crow—for the cock crows at midnight. This is a "Nacimiento" on a large scale, conducted by the priest, with a choir, special music, real persons representing the shepherds and the Wise Men, and prayers offered to the saints as well as to the Infant Jesus. The church is always thronged, and all that incense, music, decorations and prayers can do is done to make it impressive. But how sadly unlike the Bible story, or the heart worship we give the King who came to earth that first Christmas Eve!

In the Protestant Sunday-schools the Christmas tree is the great event of the year. For the program of that night of nights weeks of practice are held. For



"Our Bit" of Grain at Tex-Mex. (Katherine and R. C. Morrow, Jr.)

songs, solos, duets, carols, recitations, dialogues, even a cantata, must be practiced many times. I think I have the Christmas spirit, but I confess to being glad when the program comes to a successful termination. For this *fiesta* the church is most elaborately decorated. And we have always a large audience who hear the Christmas story in its simple truth. Per-

haps many have never thus heard it before. And in the homes the children have carried their recitations and songs. I look at the people who come this Christmas night, and as I see their absorbed interest I can only pray that the story thus heard may sink into their hearts, and win them to the service of the King.

C. Victoria.

## LUPE'S STRANGE HOLIDAYS.

BY MARY MASSEY (MISSIONARY TO MEXICO.)

IT was Monday morning. Elizabeth was unusually restless; she had not wanted to go to school that morning. Every day grew warmer and longer, it seemed to her, especially now that spring had come. Through the open windows she could hear the birds as they sang and worked and played out in the glorious sunshine. She tried to pay attention to her arithmetic lesson, but it was so hard. Then, too, she was so anxious for recess, for she wanted to talk to her little friend Lupe. She had so much to tell her and ask her, for Lupe had been away from school several days.

As soon as they reached the playground Elizabeth ran to meet her little playmate. "O, Lupe," she said, "where have you been? Have you been sick? Goodness! I don't like for you to stay away. It doesn't seem one bit nice when you are not here."

"O, Elizabeth, did you miss me? I missed you, too; but my! Elizabeth, I have had the best time."

"Weren't you sick, Lupe?"

"No, no, Elizabeth; I have been having holidays."

"Holidays? Why, Lupe, we haven't had any holidays! What do you mean?"

"O, Elizabeth, don't you remember it was Holy Week last week? We always have holidays on Thursday and Friday of Holy Week in my country. We never go to school on these days."

"I didn't know about that, Lupe. Tell me what makes you have holidays, and what do you do on those days?"

"Well, come on, Elizabeth, let's go and get under one of those shady trees and sit down on the grass, and I'll tell you."

So the two little friends ran quickly to the lovely shady spot, and Lupe told her friend of her beautiful country, where everything seemed so lovely to her.

"You know," she said, "last week was Holy Week, and in my country on Thursday of Holy Week we have to go to church with our mamas. So mamma and I went over to Juarez. We don't stay in the church very long, but the grown folks stay

nearly all day and say prayers to the Holy Mary."

"Who's that, Lupe?" interrupted Elizabeth.

"Why, Elizabeth, don't you know that Holy Mary was the mother of Jesus?"

"O, is that what you mean? Why do they say prayers to her instead of to Jesus? We say our prayers to him."

"I don't know, but everybody in my country always says prayers to the Holy Mary."

"Well, never mind. Lupe, tell me what else you do."

"Well, we children go down town and on the streets. The people have lots of little stands at the edge of the sidewalks where they sell more nice toys—skeletons and skulls and candy coffins!"

"Lupe, what? Skeletons and skulls and candy coffins! Why, child, I never heard of such a thing."

"O, they are just candy toys, and we like them. And then they sell Judases too."

"Judases! Lupe, my goodness! what are they?"

"Why, Elizabeth, you know it's a man made of tissue paper. You see, it is this way: Our mamas buy one, and we take it home and keep it until Saturday. Then we hang a rope out on the street from our house clear across to the house in front, and when eleven o'clock comes that morning all the church bells ring. When the bells ring we strike a match to our Judas. He is just nearly covered with fire crackers. It's more fun when he goes off! Everybody's Judas is going off at once, and it makes a lot of noise. Then we go to church on Friday. We call it Holy Friday. We see the big figure of Jesus on the cross, and, O, Elizabeth, it just looks awful! All the people look so sad, and they all stay kneeling down the longest time. I'm always so glad when we get through, and go home, then I can buy some more toys and play."

"Well, who ever heard of the like? Do

you have any other holidays different from ours, Lupe?"

"Yes, indeed. Why, there is May 5, March 21, September 16, Guadalupe Day, All-Saints' Day, All-Souls' Day, Christmas, and"—

"O, Lupe, please tell me about them."

"Well, some time I will. Come on and let's play some now."

The two little girls had hardly entered the game when the recess was over.

When school was out for the afternoon Elizabeth joined her little friend and immediately begged her to tell about that holiday they called All-Saints' Day.

"Well, Elizabeth, you know it comes in November. On All-Saints' Day everybody gets a present, just like you do on Christmas, because it means that it is the day of all the saints. You know all of us are named for some saint, so you always get a present on your saint's day instead of your own birthday. We have lots and lots of toys that day, just like we do before Easter; only on this day at those little stands there is the cutest little doll furniture, rag dolls, little ones dressed up, and there is bread for the dead."

"Bread for the dead! Lupe, what on

earth is that?"

"Why, Elizabeth, it's just cake, but it is made for people to buy and take to the cemetery and put on the grass where their folks are buried."

"Tell me about that, Lupe."

"All right. Nearly all the children on All-Saints' Day have a horn, a little tin horn, that they buy at these little stands, and we have more fun blowing them! And then the very next day is All-Souls' Day. That's when we all go out to the cemetery and take the thing that we remember our folks liked to eat when they were living, and we put it down on the ground and leave it. That's what we do with that bread of the dead. Sometimes we don't take things to eat now, but just go and put some flowers on the grave. Some people put bright colored tissue paper chains on their folks' graves, and they look so bright!"

"Well, Lupe, you-all surely do have things different from us, don't you?"

"Yes, we do, Elizabeth. We have some more little skeletons and skulls and coffins and dead people and things like that for toys on All-Saints' Day."—*The Young Christian Worker.*

## JUNIOR FOREIGN MISSION PROGRAM FOR MARCH 1918

Arranged by Miss Margaret McNeilly.

### Topic—Mexico.

#### THE LAND OF MEXICO.

"There's a land of song and story,  
'Tis the land of Mexico,  
Where the cactus blooms in glory,  
In the land of Mexico.  
Yet a darkness deep and wide,  
Spreads abroad on every side,  
And they have no heavenly guide,  
In the land of Mexico.

"There are maidens full of sorrow,  
In the land of Mexico.  
Shall they have no glad tomorrow  
In the land of Mexico?  
Maidens in our gospel land,  
Join, oh, join the Mission Band.  
Send a glad and helping hand  
To the land of Mexico.

"O the air is full of sighing,  
In the land of Mexico.  
In the darkness they are dying,  
In the land of Mexico.  
If the gospel light we send,  
Prayers and alms together blend,  
Darkness deep shall have an end,  
In the land of Mexico."

Song—Only an Armor Bearer.  
Scripture Reading—Eph. 6:10-13.  
Prayer—For the children of Mexico.  
Minutes.  
Roll Call—Answer with a religious superstition of Mexico.  
Business.  
Collection song.  
Offering.  
Recitation—The Land of Mexico.  
Story—The Story of Guadalupe.  
Story—Lupe's Strange Holidays.  
Song—Selected.  
Close with the Lord's Prayer in concert.

#### SUGGESTIONS.

The articles in the current issue of The Survey, The Passing of Guadalupe, and The Roll Call.

Have one of the older children read The Passing of Guadalupe, and take from it the story of the cathedral of that name.

The recitation, The Land of Mexico, can be either recited, or can be sung to the tune of "What a Friend We Have in Jesus."



## ANNABEL JOSEPHINE LEE'S MITE BOX.

"O, where is my box—my little mite box?"

Cried Annabel Josephine Lee;

"I want it to take to the meeting today.

Where the boxes are opened, you see.

Please Father, and Mother, and Aunt  
Louise,

Please give me some pennies—O, do!

I'm ashamed to carry an empty box,

And you'd be ashamed of me, too.

Somebody, I'm sure, has stolen my box;

I put it—I put it—let's see!"

So she hunted—but could not find the box—

Poor Annabel Josephine Lee.

But while she hunted and cried at home,

The children, with boxes in hand,

Had gathered to count the money they  
had—

So proud of their dear mission band!

Pennies and nickels and dimes rattled out  
Of the dear boxes they brought.

And grew into dollars until they cried—

"O, look! see how many we've got!"

No happier children were found, I am sure.

Than those who gave gladly that day,

To send the good news across the blue sea.

To the mission fields far away.

And two little friends of Annabel Lee

Said, "We'll see why she didn't come!"

But when the bell rang she angrily cried.

"I am not—I am not at home!"

She ran and she hid in a closet dim,

And when she had shut the door,

What do you think? In the corner there  
lay

Her long lost mite box on the floor!

Do you know why I've told this grievous  
tale?

'Tis that your box in sight may be,

That you may escape the sad, sad fate  
Of Annabel Josephine Lee.

—Junior Missionary Friend

## WHAT SOME TEXAS-MEXICAN JUNIORS ARE DOING.

MISS OFELIA TREVINO.

**P**ERHAPS some of you remember that I told you two years ago that we had organized a Junior League and were beginning our work in this field. Now I will tell you some of the things the children have done.

Juanita, a little girl ten years old, who was the first president of our League, is a very enthusiastic Junior. She lives out of town, but she comes to church on Sunday, and afterwards she goes to the home of her neighbors who live near her home, and who do not belong to the church. She

goes with her parents, and as they can't read, she reads the Scripture before five or six grown persons and as many children, and also leads the singing. A few months ago she taught a Catholic woman the hymn, "Nobody Told Me of Jesus," and read every Sunday some verses from the Bible, and now the lady has decided to accept Christ as her Saviour and she and her children will be baptized soon.

When Juanita's mother has to lead the service in the "Ladies' Society," Juanita reads for her and looks the hymns up



Children at Mexican Camp Meeting. No. 1, Juanita; No. 2, Maria; No. 3, Jose.



Miss Ofelia Trevino, who is "doing her bit" in the Mexican work.

for her and tells her the number so she can call them out. These are some of the things Juanita does.

Maria, a girl of eleven, is another who is hard working for her Master. She was the treasurer of the League until a month ago, when she left for Mexico. She was anxious to go because, as she said, "I like to work here, but I rather go to Mexico and organize a Junior League over there. You have already started here, but they haven't over there."

She didn't let a Sunday pass by without having a service for the Juniors. When I was absent one Sunday and the leader for that Sunday was also absent, she gathered the children of the League together, read a Psalm, and then she led the singing for about half an hour.

Jose is the next Junior I want to tell you something about. He is a little boy of ten, and, like Maria, he has gone to Mexico, and I am almost sure will work there for Christ as he did here. He came to church as often as he could, although he lived fourteen miles away. Three or four times he walked the whole distance to church. The owner of the place on which they were working did not want

the place to be left alone a single day, and when Jose's father came to church Jose had to stay, and when Jose came his father had to stay. When his time came to stay, Jose didn't make of it a useless day. He would stay on the place a little while, then he would go to the house of an old man who lived near by and read some verses from the Bible. Then he would stay another little while at home, being afraid the owner of the place would come and find it deserted. After a while he would go to the next neighbor and talk to him about Christ in his childish way, and sing some of the hymns he knew. Thus an otherwise long day would be to Jose a short one.

I am sending you a picture of some of the Juniors, taken during our Camp Meeting. No. 1 is Juanita, No. 2 is Maria, and No. 3 is Jose. The Juniors had their program of fifty-two short numbers one evening during the Camp Meeting, and almost half of the children took active part in it. Every day during the meeting, at ten o'clock, there was a talk made by a minister, especially for the children. That they enjoyed every one is proved by the fact that they were present at the meeting place an hour before the set time, after they had heard the first talk.

It surely is worth your time to teach these little ones, for they can do very much if they are willing. I wish I had more time, and they had too. We have our Sunday-school in the morning. At one o'clock in the evening we have our Junior meeting. At one-thirty we have to leave the place so the ladies can have theirs, and at one-forty I have to go and fulfil my duties as organist and choir leader at Christian Endeavor. At two o'clock we have our church service, and after this choir practice, and by the time I get through with this all the children have gone to their respective farms and ranches.

So you see that the only day I get to teach them something is a very busy day, and although I have very little time with them, you can see by these three children's example what they have been able to accomplish for the Master's glory, with His help.

*San Marcos, Texas.*



# Our Little Black-Eyed Neighbors

Our little black-eyed neighbors  
Do have the queerest names:  
Carmelita, Juar and Jose,  
Instead of Annie, Dick and James.

A girl doesn't wear a hat at all,  
A roboso she wears on her head.  
Their food they make hot with red pepper,  
And when they say "pan" they mean bread.

And they don't go to Sunday-school.  
Naughty?  
O, they don't have them you know,  
Until our missionaries tell them  
Jesus died for them long, long ago.

And when they do know about Jesus,  
Juanita, Marie, Jose,  
All tell some one else about him.  
Oughtn't we do the same thing today?



A little Indian maid (who does not go to Sabbath school).

## JUNIOR HOME MISSION PROGRAM FOR MARCH, 1918.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn—Scatter Sunshine.
2. Prayer—That the thousands of little Mexicans in the United States may be brought to know Christ and in turn may bring others of their countrymen to him, until Mexico may become a Christian nation.
3. Transaction of Business.
4. Recitation—Annabel Josephine Lee's Mite Box.
5. Hymn—Nobody Told Me of Jesus.
6. Scripture—Finding Someone to Tell—John 1:35-45.
7. Mexico and Its People.
8. The Mexicans in This Country.
9. Recitation—Our Little Black-eyed Neighbors.

10. What Our Texas-Mexican Juniors Are Doing.
11. Prayer—That each of us may seek to do as much as our little Mexican neighbors, and bring others to Christ.
12. Hymn—Stand Up For Jesus.

Notes:

3. Plan to help in the observance of Home Mission Day in the Sabbath School. Programs, Lesson, and mite boxes will be furnished on request. If your school has not distributed the mite boxes, write to 1522 Hurt Building for them.
7. Chapter 4, in Bearers of the Torch would be very helpful here. See articles in this issue, and Mrs. Campbell's booklet, "Our Texas-Mexican Work," 5c.
8. Articles in this issue.

# AMERICA - A FIELD - A FORCE

# HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,

MISS ELEANORA A. BERRY, LITERARY EDITOR

HURT BUILDING, ATLANTA, GA.

## WHY?

PROFESSOR JAMES STALKER, of Scotland, makes the remarkable statement that the present European war is costing every day more than the sum total of the amounts expended for evangelization during the whole year by the Mission Boards of the world, both Home and Foreign; and that this war has already cost more than has been expended for the promulgation of the gospel since Christ gave the great Commission, 1,900 years ago.

This takes no account of the awful holocaust of human life and blood. Even if this priceless treasure be credited to patriotism, what sacrifice and service can the Church exhibit to match this frightful expenditure? Is human liberty more valuable than the salvation of souls? Shall the Church allow the world to lead in sacrifice, devotion to ideals and the cause of humanity?

### Why?

For the Y. M. C. A. Campaign in behalf of the humanitarian aspect of Christianity the United States has contributed for the current year fifty-two million dollars. The Red Cross comes in for its share of millions of dollars along the same lines of service. The writer most heartily approves and has contributed to both worthy institutions. At the same time the Church is hard pressed to secure the necessary means to maintain adequately the cause of Christ on the spiritual side of Christianity. Are we losing sight of the spiritual Armageddon of the world, in which war "there is no discharge," and which is the momentous conflict of the Ages?

### Why?

Business pays its employees living wages, even though they have spent comparatively little in fitting themselves for service. The following table is an exhibit of the financial rewards of the world and the Church:

Denomination of Minister.	Average Salary.
Southern Baptists.....	\$ 334.00
Disciples .....	526.00
United Brethren.....	547.00
M. E. Church, South.....	681.00
Northern Baptist.....	683.00
M. E. Church, North.....	741.00
Lutheran .....	744.00
Presbyterian, South.....	857.00
Congregational .....	880.00
Reformed Church.....	923.00
Presbyterian, North.....	977.00
Universalists .....	987.00
Protestant Episcopal.....	994.00
Unitarian .....	1,221.00
Average .....	\$ 782.00

Trades.	Average Salary.
Workers in bakeries.....	\$ 804.00
Railroad car shops.....	907.00
Photo-engravers .....	1,087.00
Soap makers.....	1,107.00
Fancy box makers.....	1,145.00
Furniture makers.....	1,194.00
Machine shops.....	1,257.00
Paint and varnish makers.....	1,441.00
Wall paper workers.....	1,503.00
Billiard table makers.....	1,511.00
Paper and pulp makers.....	1,813.00
Carpét and rug makers.....	1,825.00
Pencil makers.....	1,869.00
Moving picture men.....	1,913.00
Average .....	\$1,334.00

The Church appears in a poor light and at great disadvantage in the comparison. Her men have spent time and money in preparation for life service; and yet the Church fails to remember her servants with a wage equal to that of the common laborer.

### Why?

The high cost of living is cutting salaries in two. Men in the secular employments are receiving due recognition in their embarrassment, and salaries are being raised all along the line, yet the Church still keeps her Home Missionaries on salaries that were inadequate ten years ago and are now starvation wages.

Why?

With cotton selling at thirty cents, with all farm products enriching farmers beyond anything dreamed of in the past, and with the South enormously increasing its wealth at the rate of nearly ten million dollars per day, in which gains our Presbyterian Church shares equally with all denominations in the country, there is but little increase in the benevolences and in support of the growing and fundamental cause of Home Missions.

Why?

One of our most consecrated laymen in South Carolina, recognizing the need of the Church for funds to press its evangelistic campaign, at his individual expense advertised the matter in the religious press till the whole Church caught fire and Synod after Synod endorsed the campaign for raising three million dollars to relieve the embarrassment of the Missionary Agencies and maintain the work of the Master adequately, in a manner commensurate with its vital importance. March is the month for the Every-Member Canvass in behalf of all the benevolences and for projecting the work of the new ecclesiastical year. Yet some leaders hold back and many fail to co-operate and push the matter according to its merits, thus neutralizing the good of the many and so hindering the chariot wheels of the kingdom of Christ.

Why?

## Our March Topic---Work Among the Mexicans in the United States.

### THE DURANGO STREET CHURCH.

MRS. MARIE B. URWITZ.

On leaving the car at South Laredo and Durango, one is in what is known in San Antonio as "Little Mexico." The signs and names are Mexican, "Molino, El-modelo." Little boys play in the dirty street, and you envy them their command of the mellifluous Spanish tongue. An old man pushes his tiny cart of "dulces," another carries a bucket of "Hot Tamales," and señoritas, their glossy black hair showing under the ubiquitous *roboso*, give you "buenos días."

A step further brings the visitor to a beautiful new church, bearing on a tablet at the entrance the legend, "Iglesia Presbiteriana Mexicana." Organizado 1903," and beneath another date, "1917."

Standing as it does amidst such surroundings, among humble homes and cheap places of business, the church impresses one as having the spirit of a different world, as lifting the thoughts into a higher sphere. To one who knows, there may be read between these dates, "1903" and "1917," much of the life story of this band of devoted Christians; their hopes and fears, aye, even their prayers, as strangers in an alien land, faithful to their vows and waiting for the promises of God, they worshipped in a barn-like structure through whose windows the sun beat and

through whose roof the rain poured. So, inspired by the dire necessity of the case and by their uncomplaining patience, and aided by the Assembly's Home Mission Committee, it was decided to build on the Durango Street lot a church of which its members should be proud. A building committee was selected, representing the Presbyterian churches of San Antonio, with W. C. Bondurant as chairman. The work was promptly begun and brought to a most successful completion.

The church was constructed at a cost of something like \$5,400 and is modern in style and equipment, the plumbing and



Durango Street Mexican Church, San Antonio, for which the Home Mission Committee made a liberal donation.

electrical fixtures being of the best. The windows are lined with tinted art paper, and the walls are in subdued tones, the whole effect giving proof of thought bestowed on the work. The auditorium, with a seating capacity of some three hundred and fifty, is so arranged that by means of sliding doors the Bible class room can be separated from the main hall. There is a dais for the choir and the pulpit, the latter being a gift from a member who, a carpenter himself, made it during intervals of regular work, and accompanying this was also an electrical reading lamp.

The church being completed, very neatly printed "invitaciones" were issued by the pastor, Sr. Cavazos, for the dedication to be held on September 16. Accordingly on that beautiful Sabbath afternoon the house was filled to its capacity by members from various churches of the city as well as by Mexican communicants.

Mrs. Cavazos' piano had been installed for the occasion in place of the little organ generally used, and the music was played by Sr. Lango, a prosperous young merchant from the city of Mexico, who had contributed generously to the building fund. None present will forget the feeling with which that choir of eighteen voices rendered the anthem, "Santo, Santo, Santo."

The sermon was given by Sr. Trevino from the fitting text, "I was glad when they said unto me, let us go into the house of the Lord."

There were flowers on the pulpit; ushers were unwearied in their attention; and everything was conducted with the greatest decorum. At the close there were some baptisms and some additions to the church, bringing the membership up to one hundred and fifty.

An encouraging feature of the Durango Street church is the Sabbath school, under the leadership of Mr. Cavazos and his staff of elders. There are about seventy-

five in regular attendance, the medium of instruction being "El Fanal" (the torch). It is a delightful thing to hear all, young and old, join in repeating the Golden Text.

In one of the smaller rooms a modest collection of books, both Spanish and English, has been placed, and here the young men love to come for the evening and to meet the pastor. An untold influence must flow from this source as these go out among their friends both here and in the sister Republic.

Since the church was built a neat little manse has been erected on the grounds and here the much loved pastor has brought his family. This will add greatly not only to their comfort, but to Sr. Cavazos' efficiency as well, as many strangers coming here are anxious to meet a Protestant minister. The place is easy of access, and here will always be found a cordial welcome from Sr. and Sra. Cavazos.

Such in brief is the story of the "Iglesia Presbiteriana Mexicana," but beneath the surface there are grave and pathetic problems confronting Christians in this mission work. The Mexicans, sprung from one of the most ancient civilizations of America, are an intensely interesting people, their immediate ancestors for three hundred years having been under papal domination.

We see them coming to Protestant Texas, to San Antonio especially, in large numbers, passing and re-passing, to their homes in Mexico. Their children are in our schools, their daughters behind our counters, their men and women in various service among us, and their mendicants at our doors. Oft they come seeking to break off the shackles of Romanist thought and priestly environment. What do we give to them, or do we let them go from us with empty hands and aching hearts? We can but exclaim, "Who is sufficient for these things?"

*San Antonio, Texas.*

## FROM ONE OF THE WEAKER CHURCHES.

MRS. A. D. HENSLEY.

OUR little Mexican church at Bay City has been gradually securing a membership which abides with us, though many still migrate. We have been handicapped from the beginning by a lack of teachers who could speak or understand the Spanish language, but this difficulty will be soon overcome as the native helpers become better trained.

Since the first of June we have had with us Rev. I. D. Herrera, who gives one-half

his time to Bay City and one-half to Gonzales.

On Christmas Eve we had our regular Christmas exercises with a nice program of recitations and songs and a real Santa Claus, much to the delight of the children. Rev. R. D. Campbell, of San Antonio, was present and told them about the coming of Christ and what it meant to the world. At the close of the service several small children were baptized. The children were

made happy with gifts and the spirit of the season was present in every heart.

We are planning for more systematic work during the coming year and hope,

under the blessing of God, to see many of this people brought into His kingdom ere it pass away.

*Bay City, Texas.*

## GOOD NEWS ABOUT OUR CUBAN PRESBYTERIAN CHURCH AT YBOR CITY, FLA.

REV. MR. HERNANDEZ, the pastor of this church, writes telling us of the dedication of their new building, which took place on October 14.

In spite of a pouring rain which commenced some time before the service, there was a good attendance, composed not only of the members of the church, but of visitors from the American Presbyterian churches of Tampa, and from the Methodist, Baptist and Congregational Latin churches.

Rev. Mr. Hernandez presided, and the sermon was preached by Rev. P. H. Hensley, Jr., who began the work among the Cubans at Ybor City, and whose interest in this mission has never flagged.

Rev. J. R. C. Brown spoke, congratulating the members of the church and the American friends who have helped in the erection of the building, and Mr. Hensley, who had of course preached the sermon in Spanish, gave a short outline of it in English.

In honor of the occasion the Sabbath school on that day had a special program, and in spite of the inclement weather there were one hundred and five present.

This handsome new two-story building is going to mean much for our work in the city. Cubans are used to magnificent churches and cathedrals, and wish to go to a church which is worthy of the God they worship.



Ybor City Cuban Sabbath School of January 6, 1918, in front of their new church. The funds received from Home Mission Week in 1916 enabled the Committee of Home Missions to make generous donations toward the building of the church at San Antonio, and of this Cuban church at Ybor City, Fla.

## A NEGLECTED WORK.

REV. E. TREVINO.

IT is a hard job for me to write an article in English, and I only dare to do it on account of two things: First, because I feel sure of your indulgence, and second, because the matter of which I am writing is the most dear to me. And that matter is the Mexican work.

For a little over thirty years our Church has been doing something to preach the Gospel to the Mexican people in Texas, and the results have been most gratifying. During this time twenty-seven churches have

been organized. That is almost a church every year.

The importance of this work is a double one. In the first place, it is important because to save souls has always been the most important matter under heaven; and in the second place, it is important because the most efficient way by which we can help in the evangelization of the Mexican nation is through the evangelization of the Mexican people in the United States.



Two Little Trevinos.

In the last months of the past year I realized as never before that we have neglected the evangelization of the Mexican people in this country, when I saw thousands and thousands of these people leaving this country and going back to Mexico. Many of them had been living here for five, ten or more years, and now they were returning to their country without even hearing the preaching of the Gospel. And why? Because our Church at large has neglected the evangelization of these people.

Our Home Mission Committee realized long ago the great need of this work, and time and again have appealed to the Church for help, but the Church has not responded as it ought, and our Committee have been unable to push this work as it should be. And who are the Church? Every one of you knows this and I do not need to say it.

If the new Constitution in Mexico is to be enforced by the government, then the foreign missionaries cannot go and preach the Gospel to the Mexican people in Mex-

ico, and so the only way now open to us to reach that people is through the evangelization and education of the Mexicans in the United States.

It has been recognized that the best way to evangelize a nation is through the people of the same race. If this is true, then there is another reason to push forward the evangelization of the Mexican people in this country.

We have our Industrial School in Kingsville which is doing splendid work, even in spite of many handicaps. This institution is for men only, and it is not equipped properly, neither is its teaching force complete. We need there at least a teacher who will take charge of several young men who want to study for the ministry, and we need also a good Spanish teacher. And in the Industrial Department, oh there, we need nearly everything

Besides that, we need a similar institution for girls; because when a young man or a young woman has been educated he or she as a rule does not want to marry an ignorant consort, so if we educate only one sex we do only one-half the work.

Furthermore, we need one or two more American missionaries and several Mexican preachers, and we need most urgently more money to properly support the men who are at present at the front of the work.

According to the Government Report, groceries have increased in cost forty-seven per cent. since 1914; but the salaries of our workers have not been increased in the same proportion. And at present I tell you they are in a very hard condition. We are praying that the Church will not be so overcome with the world's terrible war that they forget or neglect even more than in the past this very important work.

In nearly every mail today an appeal for some cause goes to the Church—for Belgian Relief, for Syrian and Armenian Relief, for the Red Cross, and so on, and while I believe that every one of these causes is a good one, and that we ought to do all we can to help, we must not forget the salvation of the people who are among us, people who have helped in a great measure to the industrial development of the States in the South.

*San Marcos, Texas.*

## THE MEXICAN IN OUR MIDST.

REV. C. R. WOMELDORF.

**T**HE Mexican does not have to stop fighting because the rest of the world is at war. In Mexico they are still at it, with raiding, looting, and, lastly,

starving. After all these six or seven years the whole question is uncertain and yet unsettled.

With this unhappy condition across the



border there is continued change and restlessness. Many have tried to return to their country, others are still coming out. The fact is they are like the "man without a country." They are not safe in their own country nor sure of their footing here. The army draft has caused a disturbance. Some of them being American citizens, they must respond or run. Many not even subject to draft fled from fear. Rumors and false reports fly faster than facts. We can only pity and try to explain. But when the rumor of drafting aliens, partially founded at Washington, became current we were like "the little boy the calf ran over."

Many of the Mexicans who live in Juarez, Mexico, just across the Rio Grande, work on this side. Under new immigration rulings, in order to be able to cross and recross daily, they must have a passport, five photographs made for different branches of immigration service, be subject to weekly baths at immigration station, and may be required to deposit \$8. the amount each immigrant coming in must pay.

These conditions and requirements do not fan the flickering flame of love the Mexican has for the American. So we have to do most of the loving, at least in the beginning. If you have ever tried that in your courting experience you may appreciate our job. I will not tell you what an American said to me when I inquired about something for our Christmas festival.

We need not raise question here as to Mexican's right on this side. It might be just as proper to question our place in this western territory. Many Mexicans are here because their fathers were here long before the American put in his claim.

It would be difficult to do without the Mexican laborer in all this western country, more especially today. Mining, railroad track work, ranching, in fact, nearly all the common, heavy work is done by the Mexican. The American family, especially in the cities, depends almost solely on the Mexican for washing and housework. It may not be fully satisfactory to either party, due often to the fact that they cannot understand each other; the American won't learn Spanish and the Mexican is slow to learn our—to them—hard English.

Conditions in Mexico send many Mexicans to this side and do not give the missionary a free hand in Mexico. According to the new Constitution only native-born Mexicans can preach and officially administer church affairs. On this side of the Rio Grande there are certainly no such restrictions and we could use every Mexican foreign missionary in the work in the United States.

Here the Mexican is fast becoming Americanized with our non-evangelical influence. In the mines, smelters and many employments for the Mexican the Sabbath is wholly disregarded. Our public schools are open to the Mexican and with this term begins the compulsory educational plan in Texas. One building has nearly 1,500 Mexican children. I do not know of any other building in the United States, outside of New York City, with as many foreign children. To give the Mexican mental training with little moral and less spiritual education is a dangerous practice. In the United States there are no restrictions in the work; with schools and compulsory education we do not need to spend much on education in general; the field is not far away nor romantic, but with from one-fourth to one-half million Mexicans in Texas we could not have a clearer call for straightout and straight-forward evangelization.

The task may not be like eating when you are hungry; the Mexican does not want the gospel any more than the American Indian, nor any more than the American without an evangelical appetite.

The Catholics, in the last five years, have built four large churches in El Paso, three of these largely for the Mexicans. It is time for us to get busy, don't you think?

You may go down into the lower part of the city and you will find one store-room devoted entirely to pictures and images of the saints and other idolatrous practices of the people; many other stores sell them even those managed by Protestants.

In our great war drive the first fact we face is the moral issue of war or the fight



Four Little Girls from Mrs. Womeldorf's Sabbath School class, who have memorized the Catechism and as many chapters in the Bible as they are years old

ing spirit; we are busy on the job. The next is the financing, which is being cared for; finally the activity toward and at the front, this moves.

God help us see our duty toward the Mexican in our midst. God 'help us de-

cently and duly to support this work with sufficient men and women and equipment. We will see that the fight at the front keeps the forward face.

*El Paso, Texas.*

## FROM "CASTLES IN SPAIN" TO HOVELS IN AMERICA.

ADAPTED.

OUR "Castles in Spain" are peopled with dashing toreadors and vivacious women. Our Spaniard in the United States of America is a descendant of these by way of Indian intermarriage. But he does not spend his time at bull-fights or serenading his lady love by the light of the moon. He is at the prosaic task of cultivating the sugar beet, driving spikes with railroad construction gangs, toiling in copper mines, or herding sheep. Many of us know him only as a "greaser." And his lady love? Her lot is cast with his. She is raising her family in ignorance and squalor, with scarcely any conception of anything better. The poetry and the romance have departed; only stern facts remain.

### A PEOPLE WITHOUT A COUNTRY.

The eight hundred thousand Spanish-Americans in the Southwest—Texas, New Mexico, Arizona, Colorado and California—have been augmented by from five hundred thousand to a million Mexican refugees from over the border during the last two years. A large per cent. of these people are truly folks "without a country." They live under the Stars and Stripes, but do not know their meaning nor the ideals for which they stand. They are lacking in American ideas and American modes of thought. They are looked down upon. They have come from a land of turbulence and violence. Our ways are not their ways. Many of them feel that

they are among us by sufferance only. The vast majority are of the group who are among us, but not of us. This sad and lonely group is both our peril and our opportunity. The railroads recognize both the opportunity and the peril. They use their services and make us all debtors to them. But they send disinfecting cars as far north as Iowa to rid their buildings of typhus germs due to Mexican laborers.

### MISSIONS FOR SELF-DEFENSE.

What, then, of the irreligious germs, the vice germs, the germs of ignorance and low ideals? Are the railroads and mine operators, the beet growers and the sheep raisers to be the only agencies to supplant the Bacteria Mexicana with the Bacteria Americana? The latter will never supplant the former, unless it is backed by the power and the ideals of the gospel of Christ expressed in the ordinary terms of everyday Christian life.

So far we have done little more than play at the task. We must go about it in earnest, for self-defense, as well as for the benefit we will confer. We must multiply Christian educational plants for these people. We must provide for their Christian education. Old religious error must be supplanted by truth. Leaders must be trained who will be competent to guide those of their own tongue into the higher realms of thinking and living. Fifty-five per cent. of the population of the State of New Mexico is of Spanish descent, and only about one hundred are in the high schools and higher institutions of learning in the whole State. What an opportunity! Not right at our door, but clear inside! Thousands of them are of us, citizens of the United States, our potential lawmakers and rulers. And many more thousands soon will be.

### THE SUPREME NEED.

Yes, and they want religion. "We do need a preacher here to tell us carefully the way. We are so blind, and many of us cannot read any language. We want to be led to become strong Christians. Per-



A Mexican Home in Texas.

haps some of us could become workers ourselves." No, this statement was not made in China or in Africa or in Zululand. It was made by a brawny "twice-born" Mexican in our own United States, in a small town, mostly Mexican. And he had with him a score of swarthy, eager-eyed compatriots.

A Spanish-American lay preacher held services for three months in the front room of his neat little cottage and was diligent in visiting the homes of the people. On one Sunday he held a live Methodist testimony meeting, married a couple, baptized twelve adults, received twenty-six into the Church, and administered the sacrament of the Lord's Supper to thirty earnest worshippers.

Give the gospel of Jesus Christ an opportunity, and it will transform the Spanish American Southwest. Believe in these folks who do not believe in themselves or in each other. Provide native pastors and teachers who are real leaders and workers. Give the native pastor a modest parsonage that will awaken discontent with screenless, close, cheerless, characterless hovels. Teach trades, have good music, instruct in morals and the English language. Preach a live gospel. How these people love to sing religion!

## DO YOU MEAN IT?

Do you mean it when you sit back in meeting, close your eyes, and full-hearted sing—

"O happy day, that fix'd my choice  
On thee, my Saviour and my God!  
Well may this glowing heart rejoice  
And tell its raptures all abroad?"

So do they, when they know it. But you are keeping the great experience from the knowledge of most of them. The number of our workers is far too small. Are you willing to help support a larger number? Native leadership is absolutely essential if these Spanish-Americans, who will soon number two millions, are to know Jesus Christ. And unless they do know him, a vast section of our country will be swamped with the life, habits and religion of medieval Roman Catholicism. Are you willing to give your prayers backbone by paying for the education of a live, red-blooded Mexican youth for the Christian ministry? Are you ready to endow a scholarship? Will you make possible another teacher in some Spanish-American school? Will you help start a new school or build a church? What will you do?—*The Missionary Voice.*

## PRO PHILIPPA.

MRS. GALUSHA ANDERSON.

"Grant me to break, blest Lord," she prayed,  
"My flask of spikenard rare,  
To pour its fragrance on thy feet,  
And wipe them with my hair."

"See where beside the wide-flung door,  
Thy little sister stands!  
To thee for knowledge and for grace  
She stretches forth her hands."

"Such acts of love," the Lord replied,  
"May still accepted be.  
I send a messenger to bring  
Thy costly gift to me."

"Wouldst thou refresh my weary feet,  
And wipe them with thine hair?  
Then break for her thy fragrant flask  
And pour thy spikenard rare."

## HOME MISSION TOPICS FOR 1918.

JANUARY—The Assembly's Home Missions.

FEBRUARY—Synodical and Presbyterian and Congregational Home Missions.

MARCH—Sabbath School Extension; Mexicans in the U. S.

APRIL—Christian Education and Ministerial Relief; Mountaineers.

MAY—Foreign-Speaking People in the United States.

JUNE—Mission Schools.

JULY—The Indians.

AUGUST—Conditions in America—Industrial, Social, Religious.

SEPTEMBER—City Missions.

OCTOBER—Sabbath School Extension; The Great West.

NOVEMBER—Colored Evangelization.

DECEMBER—Christian Education and Ministerial Relief; Woman's Work.

# SUPERINTENDENTS! MISSIONARY COMMITTEES! TEACHERS!

HOME MISSION DAY IN THE SABBATH SCHOOL

## MARCH 31, 1918

LET US STAND BEHIND OUR FIGHTING FORCES!  
HELP THEM WIN THE MOUNTAINS FOR CHRIST!



Thirty-two of the schools and stations shown on this map are supported wholly or in part by the Assembly's Committee.

We have ninety-eight teachers and 2,023 pupils in communities aggregating 103,000 people.

The Executive Committee spent \$49,243.52 on the Assembly's mountain work last year.

Of this amount, the Sabbath Schools gave about \$7,000.

Let us increase it to \$10,000 this year.

Programs and mite boxes will be mailed to all schools which have contributed during the last year. Others should write at once for programs and mite boxes; also lesson which may be used during the study hour.

<sup>W</sup> We have for sale at 25 cents each a most attractive picture of Dr. E. O. Guerrant, the man who did more than any other man to win the mountains for Christ. Order one for your school.

EXECUTIVE COMMITTEE OF HOME MISSIONS

1522 Hurt Building,

Atlanta, Ga.

## UNDER TWO FLAGS.

MRS. R. L. GRIER.

WHEN I picked up the program for Home Mission Week, and saw the picture of the two little flags, it reminded me of an incident that occurred last summer while I was on a visit at my father's home. Two of my nephews came over to see us, and we were all making quite a fuss over one of them, the younger, who was dressed in the uniform of a lieutenant of the United States Army. The other brother, standing quietly by, dressed in plain clothes, was not attracting much attention, when a lady, who was also a visitor, said, as though to explain the seeming difference we were making in our attentions, "You see, Mr. Boyce, you are not a soldier." With a smile he replied, "Yes, I am a soldier, but I do not wear a uniform." I thought how true, and how much nobler the warfare of this brother, this soldier, who does not wear a uniform. He has taken up the blood-stained banner of Christ, and, with self-denial and privation and suffering, poorly paid and living on the bare necessities of life, has carried it into Mexico, that land of anarchy and seething unrest, that lawless and Christless land. And there are many more like him who wear no uniform or badge who belong to that

Legion that never was listed,  
That carries no colors or crest,  
But split in a thousand detachments,  
Is breaking the road for the rest.

Christ the Son of God hath sent them  
Through the midnight lands;  
Theirs the mighty ordination  
Of the pierced hands.

The other brother, the young lieutenant, who is fighting under the Stars and Stripes, has every equipment that a wealthy government sees fit to lavish upon her soldiers. But the same cannot be said of this soldier of the cross, for in this, as in many other things, the children of the world are wiser in their generation than the children of light.

Friends, it seems to me that this war must open the eyes of the Christian people and show us where and why we have failed. Can our soldiers, the soldiers of the Church, fight without equipment? They contend not against flesh and blood, but against principalities and powers. The foe that our soldiers have to fight is much stronger than all the foes of earth put together, the Prince of the power of darkness, who has enslaved many through sin and ignorance. If the soldiers of our country need every appliance that science and money can supply, surely our soldiers of

the Church should be supplied with the best that love and money can furnish.

The Home Mission work is one that appeals to me greatly. To see the poverty-stricken homes of the mountain people, large families crowded into one small room, miles from any church or school, is enough to move the stoutest heart; then, too, in the cities there are thousands, who are in sight of some of our finest churches, and yet as far away from any religious influence as any man or woman in China or Africa. Why are things thus. It is because the Christian people of the land do not care enough. These conditions must be conquered.

"The advance of the kingdom is along the line of the weak, struggling, little churches—monuments of faith and heroism of men and women who believe the promises of God—outposts pushed across the line of the Usurper's domain—the advance guard of the kingdom. I see it yonder—the little church at the front, plain and bare, no artistic beauty, no glory in the eyes of the world, but it is Bethel, the House of God, the Gate of Heaven. Immortal souls out there where life is hard, passing through into the City of God. If so be that the gates of the city are pearls, then yonder humble little chapel is one of God's jewels, and the keeper of the gate not only a shepherd of the scattered sheep of today, but a herald at the front proclaiming the coming of the King."

One of our ministers has said: "It is my deep conviction, and I say it again and again, that if the Church of Christ were what she should be, twenty years would not pass away until the story of the Cross would be heard by every living man." But some will say, "We have not the money." Are we honest in this? We know that the wealth of this country is in the hands of the professing Christians. All the great fortunes are controlled by men who belong to some one of our great denominations. It is the Christian people, through one means or another, that are furnishing the equipment for the soldiers of our country, and should we do less for our soldiers of the Cross? While they sacrifice life shall we do less in the sacrifice of property?

"Can we, so safely sheltered here,

Refuse to do our part?

When some who wear the Crimson Cross

Are giving life and heart

To succor those who bear our flag.

Who die that we may live—

Shall we accept their sacrifice

And then refuse to give?

Ah, no. Our debt to God and man  
 We can, we will fulfill,  
 We, who wear the Crimson Cross,  
 Must "do the Master's will."  
*Mayesville, S. C.*

(Read before the Ladies' Missionary Society of Mayesville, S. C., during the week of prayer for Home Missions, and published by request.)

### CAN YOU TELL?

1. In what way do secular enterprises put the Church to shame?
2. What two things contribute to enable Mr. Cavazos to do even better work among the San Antonio Mexicans than he has been able to do in the past?
3. Why is there now an added obligation upon the Protestant churches of America

to give the gospel to the Mexicans among us?

4. In what city are there fifteen hundred Mexican children in one school?

5. In what State are fifty-five per cent. of the population of Spanish descent?

6. How do we discriminate between soldiers of the cross and soldiers of our country?

### SENIOR HOME MISSION PROGRAM FOR MARCH, 1918.

Prepared by Miss Eleanora Andrews Berry.

#### ON SYRIAN HILLS.

"He came and preached peace."

It is said the Bedouins cry, on the Syrian hills, a clear,  
 Loud summons to War, and the tribes far distant hearken and hear,  
 So wondrous rare is the air, so crystal the atmosphere.  
 Their call is to arms; but One, in the centuries long ago,  
 Spake there for Peace, in tones that were marvelous sweet and low,  
 And the ages they hear Him yet, and His voice do the nations know.

—Richard Burton.

#### OUR WEAKER NEIGHBORS.

1. Hymn—We Would See Jesus.
2. Prayer—That the American people may become a mighty force in the evangelization of Mexico, by pointing the Mexicans in our country to our risen, living Lord.
3. Transaction of Business.
4. Scripture Reading—Isaiah 59:1, 2, 8-12, 16-19.
5. Roll Call—Items of interest concerning Mexico and her people.
6. Discussion of Conditions in Mexico and in the Southwest.
7. Hymn—A Little Bit of Love.
9. Recitation—Pro Philippa.
9. Christian Patriotism.
10. Prayer—That the United States, in all its dealings with other nations, may ever uphold the principles of Christi-

anity, and that her people, in their dealings with aliens in this country, may show them that Christ rules in the hearts of all our people.

11. Hymn—The Morning Light is Breaking.

#### Notes:

3. Plan to secure the observance of Home Mission Day in the Sabbath School on March 31. In addition to the usual program, we have prepared a lesson to be used by classes during the lesson hours.

5. See secular press, also old issues of Survey Calendar of Prayer, 10c., and The Task That Challenges, 40c, also Annual Report; all may be ordered from 1522 Hurt Building, Atlanta, Ga.

6, 9. Articles in this issue.

# Missionaries of the Presbyterian Church, U. S.

- AFRICA-CONGO MISSION**  
**AFRICA.** [49]  
**Bulape, 1914.**  
 Rev. and Mrs. H. M. Washburn  
 Rev. and Mrs. R. F. Cleveland  
 Rev. and Mrs. C. T. Wharton  
**Lnebo, 1891.**  
 Rev. W. M. Morrison  
 Rev. and Mrs. Motte Martin  
 Dr. and Mrs. L. J. Coppedge  
 Rev. and Mrs. A. L. Edmiston
- \*Miss Maria Fearing (c)  
 Rev. and Mrs. C. L. Crane  
 Mr. T. J. Arnold, Jr.  
 Miss Eida M. Fair  
 Mr. W. L. Hillhouse  
 Rev. and Mrs. T. C. Vinson  
 \*Rev. S. H. Wilds  
 Dr. and Mrs. T. Th. Stixrud  
 Rev. and Mrs. A. C. McKinnon  
 †Mr. and Mrs. T. Daumery  
 Rev. and Mrs. J. W. Allen  
 Mr. B. M. Schlotter  
 Rev. and Mrs. W. F. McElroy  
 Mr. and Mrs. C. R. Stegall  
 Miss Mary E. Kirkland  
 Rev. and Mrs. J. H. Longenecker  
 Mrs. S. N. Edhegard  
 †Rev. S. N. Edhegard
- Mutoto, 1912.**  
 Rev. and Mrs. Geo. T. McKee  
 \*Rev. A. A. Rochester (c)  
 Rev. and Mrs. Plumer Smith  
 Dr. and Mrs. Robt. R. King
- Lnsambo, 1913.**  
 \*Rev. and Mrs. J. McC. Sleg  
 Rev. and Mrs. R. D. Bedinger  
 Dr. and Mrs. E. R. Kellersberger  
**E. BRAZIL MISSION.** [17]  
**Lavras, 1893.**  
 Rev. and Mrs. S. R. Gammon  
 Miss Charlotte Kemper  
 \*Rev. H. S. Allyn, M. D.  
 \*Mrs. H. S. Allyn  
 Mr. and Mrs. C. C. Knight  
 Mr. and Mrs. B. H. Hunnicutt  
 \*Mr. and Mrs. F. F. Baker  
 †Rev. A. S. Maxwell  
 Miss Genevieve Marchant
- Pimby, 1896.**  
 Mrs. Kate B. Cowan
- Bom Successo.**  
 Miss Ruth See  
 Mrs. D. G. Armstrong
- Sao Sebastiao do Paraiso, 1917.**  
 Rev. and Mrs. R. D. Daffin
- W. BRAZIL MISSION.** [8]  
**Ytu, 1909.**  
 Rev. and Mrs. Jas. P. Smith
- Braganca, 1907.**  
 Rev. and Mrs. Gaston Boyle
- Campinas, 1869.**  
 Rev. and Mrs. J. R. Smith
- Itapetinga, 1912.**  
**Descalvado, 1908.**  
 Rev. and Mrs. Alva Hardie
- N. BRAZIL MISSION** [13]  
**Garanhuns, 1895.**  
 Rev. and Mrs. G. E. Henderlite  
 Rev. and Mrs. W. M. Thompson  
 Miss Eliza M. Reed
- Pernambuco, 1873.**  
 Miss Margaret Douglas  
 \*Miss Edmonia R. Martin  
 Rev. and Mrs. W. C. Porter  
 Miss Leora James  
 Miss R. Caroline Kilgore  
**Canhotinho.**  
 Dr. G. W. Butler  
 Mrs. G. W. Butler
- MID CHINA MISSION.** [74]  
**Tunghiang, 1904.**  
**Hangchow, 1867.**  
 Mrs. J. L. Stuart, Sr.  
 Miss E. B. French  
 Miss Emma Boardman  
 Rev. and Mrs. Warren H. Stuart  
 Miss Annie R. V. Wilson  
 Rev. and Mrs. R. J. McMullen  
 Mr. and Mrs. J. M. Wilson  
 Miss Rebecca E. Wilson  
 Rev. G. W. Painter, Pulaski, Va.  
 Rev. and Mrs. J. M. Blain  
 Miss Nettie McMullen  
 Miss Sophie P. Graham  
 Miss Frances Stribling
- Shanghai.**  
 Rev. and Mrs. S. I. Woodbridge  
 Rev. and Mrs. C. N. Caldwell
- Kashing, 1895.**  
 Rev. and Mrs. W. H. Hudson  
 \*Dr. and Mrs. W. H. Venable  
 Miss Elizabeth Talbot  
 \*Rev. and Mrs. Lowry Davis  
 \*Miss Irene Hawkins  
 Miss Elizabeth Corriher  
 Miss Florence Nickles  
 \*Miss Mildred Watkins  
 \*Miss Sade A. Nisbet  
 \*Mr. S. C. Farrlor  
 Dr. and Mrs. F. R. Crawford  
 Rev. and Mrs. M. A. Hopkins  
 Rev. and Mrs. J. Y. McGinnis  
 Miss R. Elinore Lynch  
 Miss Kittie McMullen
- Kiangyin, 1895.**  
 Rev. and Mrs. L. I. Moffett  
 Rev. Lacy L. Little  
 Dr. and Mrs. Geo. C. Worth  
 \*Mr. and Mrs. Andrew Allison  
 Miss Rida Jourolman  
 Mrs. Anna McG. Sykes  
 Miss Ida M. Albaugh  
 Miss Carrie L. Moffett  
 Miss Venie J. Lee, M. D.  
 Miss Anna M. Sykes
- Nanking.**  
 Rev. and Mrs. J. L. Stuart  
 Dr. and Mrs. A. C. Hutcheson  
 Dr. and Mrs. R. T. Shields (Tsin-anfu)
- Rev. and Mrs. P. F. Price
- Soochow, 1872.**  
 \*Dr. and Mrs. J. R. Wilkinson  
 Miss Addie M. Sloan  
 Miss Gertrude Sloan  
 Mrs. M. P. McCormick  
 Rev. and Mrs. P. C. DuBose  
 \*Mrs. R. A. Haden  
 Miss Irene McCain  
 Dr. and Mrs. M. P. Young  
 Mrs. Nancy Smith Farmer  
 Rev. Henry L. Reaves  
 Miss Lois Young  
 \*Rev. and Mrs. H. Maxcy Smith
- N. KIANGSU MISSION.** [75]  
**Chunkiang, 1883.**  
 Rev. and Mrs. A. K. Sydenstricker  
 Rev. and Mrs. J. W. Paxton  
 Rev. and Mrs. D. W. Richardson  
 Rev. and Mrs. J. C. Crenshaw
- Taichow, 1908.**  
 Rev. T. L. Harnsberger  
 Dr. and Mrs. Robt. R. Price  
 Rev. Chas. Ghiselin, Jr.
- Hsuehoufu, 1897.**  
 Mrs. Mark B. Grier, M. D.  
 Dr. and Mrs. A. A. McFadyen  
 Rev. and Mrs. Geo. P. Stevens  
 \*Rev. and Mrs. F. A. Brown  
 Rev. and Mrs. O. V. Armstrong  
 Rev. Lewis H. Lancaster  
 Miss Eliza A. Neville
- Hwalanfu, 1904.**  
 Rev. and Mrs. H. M. Woods  
 Miss Josephine Woods  
 Rev. and Mrs. O. F. Yates  
 Miss Lillian C. Wells  
 Miss Lily Woods
- Yencheng, 1909.**  
 Rev. and Mrs. H. W. White  
 \*Rev. and Mrs. C. F. Hancock  
 Dr. and Mrs. J. W. Hewett  
 Rev. and Mrs. C. H. Smith
- Sutsien, 1893.**  
 \*Dr. and Mrs. J. W. Bradley  
 Rev. B. C. Patterson  
 Mrs. B. C. Patterson, M. D.  
 Rev. and Mrs. W. C. McLaughlin  
 Rev. and Mrs. W. F. Junkin  
 Mr. H. W. McCutchan  
 Miss Mada McCutchan  
 Miss M. M. Johnston  
 Miss B. McRobert  
 Miss Carrie Knox Williams
- Tsing-kiang-pu, 1897.**  
 Rev. and Mrs. J. R. Graham, Jr.  
 \*Dr. and Mrs. James B. Woods  
 Rev. and Mrs. A. A. Talbot  
 Miss Jessie D. Hall  
 Miss Sallie M. Lacy  
 \*Miss Nellie Sprunt  
 Miss Agnes Woods  
 Dr. and Mrs. L. Nelson Bell  
 Rev. and Mrs. H. Kerr Taylor
- Tonghai, 1908.**  
 Rev. and Mrs. J. W. Vinson  
 L. S. Morgan, M. D.  
 Mrs. L. S. Morgan, M. D.  
 Rev. and Mrs. Thos. B. Grafton  
 Rev. and Mrs. A. D. Rice
- CUBA MISSION.** [8]  
**Cardenas, 1899.**  
 Miss M. E. Craig  
 Rev. and Mrs. R. L. Wharton  
 Miss Margaret M. Davis
- Calbarlen, 1891.**  
 Miss Mary I. Alexander  
 †Miss Janie Evans Patterson  
 †Rev. H. B. Somellian
- Piacetas, 1909.**  
 None.
- Camajuaní, 1910.**  
 Miss Edith McC. Houston  
 †Rev. and Mrs. Ezequiel D. Torres
- Rev. and Mrs. J. T. Hall
- Sagua, 1914.**  
 \*Rev. and Mrs. Juan Orts y Gonzales  
 Rev. and Mrs. J. O. Shelby
- JAPAN MISSION.** [40]  
**Kobe, 1890.**  
 Rev. and Mrs. S. P. Fulton  
 Rev. and Mrs. H. W. Myers  
 Rev. and Mrs. W. McS. Buchanan
- Kochi, 1885.**  
 Rev. and Mrs. W. B. McIlwaine  
 Rev. and Mrs. H. H. Munroe  
 \*Miss Estelle Lumpkin  
 Miss Annie H. Dowd
- Nagoya, 1867.**  
 Rev. and Mrs. W. C. Buchanan  
 \*Miss Lelia G. Kirtland  
 Rev. and Mrs. R. E. McAlpine  
 Miss Elizabeth O. Buchanan  
 Rev. and Mrs. L. C. McC. Smyth
- Susaki, 1898.**  
 Rev. and Mrs. J. W. Moore  
 Rev. and Mrs. J. H. Brady

- Takamatsu, 1898.**  
 Rev. and Mrs. S. M. Erickson  
 Rev. and Mrs. J. W. Hassell  
 Miss M. J. Atkinson
- Tokushima, 1890.**  
 Rev. and Mrs. C. A. Logan  
 \*Miss Lillian W. Curd  
 Rev. and Mrs. H. C. Ostrom
- Toyohashi, 1902.**  
 Rev. and Mrs. C. K. Cummings  
 Okazaki, 1912.  
 Miss Florence Patton  
 Miss Anna V. Patton  
 Rev. and Mrs. C. Darby Fulton
- CHOSEN MISSION. [77]**  
**Chunju, 1896.**  
 Rev. and Mrs. L. B. Tate  
 Miss Mattie S. Tate  
 Rev. and Mrs. L. O. McCutchen  
 Rev. and Mrs. W. M. Clark  
 Rev. and Mrs. W. D. Reynolds  
 Miss Susanna A. Colton  
 Rev. S. D. Winn  
 Miss Emily Winn  
 \*Miss E. E. Kestler  
 \*Miss Lillian Austin  
 Mr. and Mrs. F. M. Eversole  
 Dr. and Mrs. M. O. Robertson  
 Miss Sadie Buckland
- Kunsan, 1896.**  
 Rev. and Mrs. Wm. F. Bull  
 Miss Julia Dysart  
 \*Mr. and Mrs. W. A. Venable  
 \*Dr. and Mrs. J. B. Patterson  
 Rev. John McEachern  
 Mr. Wm. A. Linton  
 Miss Elise J. Shepping
- Miss Lavalette Dupuy  
 Rev. and \*Mrs. W. B. Harrison  
 Miss Lillie O. Lathrop
- Kwangju, 1898.**  
 \*Rev. and Mrs. Eugene Bell  
 Rev. S. K. Dodson  
 Miss Mary Dodson  
 Mrs. C. C. Owen  
 \*Rev. and Mrs. P. B. Hill  
 Miss Ella Graham  
 Dr. and Mrs. R. M. Wilson  
 \*Miss Anna McQueen  
 \*Rev. and Mrs. J. V. N. Talmage  
 Rev. and Mrs. Robert Knox  
 Mr. and Mrs. M. L. Swinehart  
 Miss Esther B. Matthews
- Mokpo, 1898.**  
 Rev. and Mrs. H. D. McCallie  
 \*Miss Julia Martin  
 Rev. and Mrs. J. S. Nisbet  
 Miss Ada McMurphy  
 Dr. and Mrs. R. S. Leadingham  
 Rev. and Mrs. L. T. Newland  
 Mr. and Mrs. Wm. P. Parker  
 Rev. and Mrs. P. S. Crane
- Soonchun, 1913**  
 Rev. and Mrs. J. F. Preston  
 Rev. and Mrs. R. T. Coit  
 Miss Meta L. Biggar  
 Miss Anna L. Greer  
 \*Dr. and Mrs. H. L. Timmons  
 Rev. and Mrs. J. C. Crane  
 Dr. and Mrs. J. McL. Rogers
- MEXICO MISSION. [11]**  
**Linares, 1887.**  
 Rev. and Mrs. H. L. Ross
- Matamoros, 1874.**  
 Miss Alice J. McClelland  
 San Angel, D. F. Mexico
- San Benito, Texas.**  
 Miss Anne E. Dysart
- Brownsville, Texas.**  
 Rev. and Mrs. W. A. Ross
- Montemorelos, 1884.**  
 Mr. and Mrs. R. C. Morrow
- C. Victoria, 1880.**  
 Miss E. V. Lea
- RETIRED LIST.**
- Cuba**  
 Miss Janet H. Houston
- Japan**  
 Miss C. E. Stirling
- Korea**  
 Dr. W. H. Forsythe  
 Miss Jean Forsythe  
 Missions, 10.  
 Occupied Stations, 53  
 Missionaries, 374  
 Associate Workers, 11  
 \*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.  
 †Associate workers.  
 For postoffice address, etc., see page below.

## Stations, Postoffice Addresses.

**AFRICA**—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa.

**E. BRAZIL**—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Plumhy—"Plumhy, Estado de Minas Geraes, Brazil." For Sao Sebastiao do Paraíso—"Sao Sebastiao do Paraíso, Estado de Minas Geraes, Brazil."

**W. BRAZIL**—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado, Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

**N. BRAZIL**—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

**CHINA**—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Tachow—"Care Southern Presbyterian Mission, Tachow, via Chinkiang, China." For Hsuehou-fu—"Care Southern Presbyterian Mission, Hsuehou-fu, Ku, China. For Hwalianfu—"Care Southern Presbyterian Mission, Hwalianfu, via Chinkiang, China. For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

**CUBA**—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

**JAPAN**—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan."

**CHOSEN**—For Chunju—"Chungju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

**MEXICO MISSION**—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."





1875